DOCUMENT RESUME

ED 238 799 SO 015 342

AUTHOR Miller, Barbara; And Others
TITLE A Comparative View of the Roles of Women and Men: Grades 6-12. Comparative Studies Series.
INSTITUTION Denver Univ., Colo. Center for Teaching International Relations.
PUB DATE 82
NOTE 171p.; Several handouts with small type may not reproduce well. For related document, see ED 128 263.
AVAILABLE FROM CTIR Publications, University of Denver, Denver, CO 80208 ($14.95).
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Civil Liberties; Comparative Analysis; Developing Nations; Family Life Education; *Females; Global Approach; Human Dignity; Intermediate Grades; Learning Activities; *Males; Role Perception; Secondary Education; *Sex Fairness; *Sex Role; Sex Stereotypes; *Social Change; Social History; Social Influences

ABSTRACT

Designed to supplement intermediate or secondary level courses on sex roles or the family, the activities in this handbook enable students to examine changing sex roles and their effects on individuals and society. Materials are presented in three parts. Activities on perception and awareness (part 1) focus on identifying and reducing sex role stereotypes. In part 2, students examine the historical roles of both sexes as a means of understanding contemporary situations. The final section, sex roles around the world, emphasizes improving the status of women as a cornerstone to implementing human rights on a global scale. Special attention is given to third world women. Over 30 activities, many of which focus on a background reading, utilize a wide variety of teaching strategies. Examples of activities include performing two contrasting skits on Susan B. Anthony, writing family histories, analyzing changing material values between grandparents and selves, examining women's jobs in the 1930's, and analyzing changing sex roles in songs. Objectives, grade level, required class time, materials, procedure, and follow-up evaluation method are outlined for all activities. Reproducible handouts for each part are provided at the end of the book. (LP)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED238799

COMPARATIVE STUDIES SERIES

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☑ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Steven K. Clarke

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

A Comparative View of the Roles of Women and Men

Barbara Miller
Jacquelyn Johnson
Joanne S. Foster

Grades: 6-12

LD 015 343

Helen A. Sims, Publications Director
Joyce M. Compton, Editor
Center for Teaching International Relations
University of Denver (Colorado Seminary)
Denver, Colorado 80208

The materials in this volume, unless herein otherwise prohibited, may be reproduced for classroom use provided full credit is given to:

Center for Teaching International Relations
Graduate School of International Studies
University of Denver (Colorado Seminary)
Denver, Colorado 80208

This volume contains all teacher and most student materials necessary for classroom use.

Copyright 1982
Center for Teaching International Relations
University of Denver
Denver, Colorado 80208

Printed in the United States of America

TABLE OF CONTENTS

INTRODUCTION	1
PART I: PERCEPTION AND STEREOTYPING	3
Baby X: A Fabulous Child's Story	5
Books, Toys, and TV	7
A Doll for Susie, A Truck for Jimmy	9
Graffiti	11
How Do You See Yourself?	13
Stereotyping in Cartoons	15
Is Anything Wrong Here?	17
Men in the Movies	19
What's My Line?	21
A Special Day At School	23
Handouts for Part One	25-71
PART II: ROLES PAST AND PRESENT	73
Textbook Comparisons	75
The Trial of Susan B. Anthony	77
Biographies of Grandparents	79
Treasures	81
Do Clothes Make the Person?	83
Roles Played in "Olden Days"	85
Household Duties--Which are For You?	87
Is There an Ideal American Family?	89
A Woman's Place	93
The Macho Myth	95
Working Women: In and Out of the Home	97
The Law and Parenthood	101
Raising Nonsexist Children	103
Handouts for Part Two	105-173
PART III: ROLES AROUND THE WORLD	175
Culture Shock	177
Equal Rights in the Cradle	181
Making Graphs	183
Time Budgets	185
Global Literacy	187
Free a Woman, Free a Nation	189
Don't Tell Me About Planning	193
Am I a Population Actor?	195
Population Control--Where Do You Stand?	197
Human Rights--Freedom for All	199
Handouts for Part III	201-265

INTRODUCTION

Many students are in the process of establishing a personal identity in a pluralistic society in which sex role conflicts are commonplace. The opportunity to set personal goals is important since the consensus about sex roles on which previous generations relied now is being challenged. In this publication students will be encouraged to approach the problems of sex roles with some empathy for the values of past generations and of societies different from their own. They will investigate changes that equitable solutions could bring to their lives, to the community and nation, and to the global society.

The world community has expressed similar goals, beginning with the United Nation's Charter and Human Rights Declaration in 1948 and reemphasized in many conferences since that time.

> The Peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life.

Basic questions throughout this unit center around: (1) what are the appropriate roles of women and men today, and (2) what changes could equality bring to the students' personal lives, to the community, national, and global society?

Activities in Part I are designed to promote an awareness of stereotyping and to reduce and/or eliminate sex role stereotypes. Following that is a section, Part II, in which students will examine the roles of men and women in the past, in order to better understand the present. Finally, they will look at roles in other cultures, recognizing that changing sex roles is a global phenomenon. Part III activities will deal primarily with women's roles, for the status of women, especially in Third World nations, will be the cornerstone to implementing human rights around the world.

When and Where to Use the Activities

These activities are designed to be used with upper elementary, middle/junior, and senior high school students. They are supplementary materials and are not intended to provide a complete unit of study. Each activity is labeled with an appropriate grade level, however, with a little adaptation most activities can be used with other grade levels.

In the school curriculum these materials are appropriate for use in any course of study related to men's and women's roles and the family.

© *CTIR*
University of Denver

Evaluation

These materials have been used with a great deal of success by teachers in many school systems. It is our intention to continue revising and adding to the materials whenever time permits. Accordingly, we have included an evaluation card at the end of this unit. We encourage you to use the activities you think are most appropriate to serve your needs. Please fill out the evaluation card, it is self-addressed and postage paid. Your ideas will be greatly appreciated.

© CTIR
University of Denver

PART I

PERCEPTION AND STEREOTYPING

© *CTIR*
University of Denver

Title: BABY X: A FABULOUS CHILD'S STORY

Introduction: Lois Gould's delightful story about Baby X is used to illustrate sex role stereotyping and to suggest an interesting, futuristic, way to overcome this problem.

Objective:

To identify sex role stereotyping

Grade Level: 6-12

Time: One - two class periods

Materials: Handout #1, "Baby X: A Fabulous Child's Story"
Handout #2, "Worksheet for X: A Fabulous Child's Story"

Procedure:

1. Distribute Handout #1 and have students read the story aloud.
2. Distribute Handout #2 and ask students to complete.
3. Discuss with the class their answers to the questions on the worksheet.

Follow-up:

1. Show the film Fable of He and She (LCOA, 1974, 12 minutes, color). An animated fable that gently challenges stereotyped and sexist thinking and celebrates the joys of individual self-expression. Continue the class discussion on sex stereotyping.
2. Do the activity "Raising Nonsexist Children," Part II.
3 Have students examine a variety of birth announcements and prepare a report on their findings (include illustrations). Ask the question, What evidence did you find of sex role stereotyping?

Evaluation: Ask students to draw a cartoon or write a paragraph or two illustrating/describing a situation which is free of sex role stereotyping.

© *CTIR*
University of Denver

Title: BOOKS, TOYS, AND TV

Introduction: How a child structures his/her time may depend on certain assumptions about what is proper for each gender. Play centered around toys often is gender-related because the toys themselves have definite male or female associations. Television programs and commercials aimed at young audiences sometimes include stereotyped roles, and in the past, educational materials have portrayed people in rigid male/female categories. This activity will allow students to examine and evaluate toys, television, and books of today for ways they show sex roles.

Objectives:

To gather and sort data to determine whether stereotyping occurs in the manufacture and sale of books and toys, and in television programming for children

To express creatively a nonstereotypical attitude about children's books, toys, or television programming

Grade Level: 6-12

Time: Two - three class periods and some homework

Materials: Handout #3, "Toy Search"
Handout #4, "Evaluation Activities"

Resources: Elementary school teacher (see Procedure #4)

Procedure:

1. Distribute copies of Handout #3 and explain the activity. Allow students time to complete the toy search--several days or a weekend.

2. After completing the handout, have students divide into small groups and share their findings, considering the following questions:

   How does packaging influence decisions of people to purchase toys?

   What skills and interests are important for using the toy?

   Why did you place the toys in various categories?

   What could be done to encourage toy manufacturers to eliminate stereotypical practices?

© *CTIR*
University of Denver

3. Ask student to watch children's programs and commercials on TV. Allow one or two days for their observations. If desired, students can make a list of words describing male and female characteristics seen on TV (intelligent, stupid, weak, strong, handsome, sexy, etc.). Discuss their findings using the followlwing questions:

   Did you observe any sex discrimination in toy commercials?

   How are male and female roles portrayed in programming?

   Was there stereotyping in the children's programs and in the commercials?

   What could be done to change TV offerings to include nonsexist or nontraditional attitudes?

4. Make arrangements for an elementary school teacher to visit class (or to send some materials) to show stereotypical books of yesteryear, as well as educational materials used today in the primary grades. Have students compare and contrast roles of females and males found in the materials. Discuss:

   Why is it important to avoid stereotyping at an early age?

   How can families, schools, and educators help prevent sex discrimination?

Follow-up: Do student findings on toys apply also to video games? Have several students investigate and evaluate video games to determine whether or not these games are directed toward a particular sex or both. They should report their conclusions to the class.

Evaluation: Distribute Handout #4. Discuss each activity, pointing out the emphasis on creativity and the purposes of this lesson. Students should complete one or more activities.

© CTIR
University of Denver

Title: A DOLL FOR SUSIE, A TRUCK FOR JIMMY

Introduction: The gifts we give to others say many things. They say something about what we think someone else would like, as well as something about what we ourselves see as a desirable gift. Gifts say something about how we perceive others. Our perceptions of what is appropriate for each sex influences gift giving.

Objective:

To determine how perceptions of sex role distinctions influence gift giving

Grade Level: 6-12

Time: One class period

Materials: Handout #5, "A Doll for Susie, a Truck for Jimmy"

Procedure:

1. Distribute Handout #5. Have students complete the activity, following directions.
2. Compile student responses in the following categories: mother, father, sister(s), or brother(s).
3. Have a class discussion using the following questions:

   Are roles of male and female identified with certain gifts?

   What role does the perception of the giver and receiver play in gift giving?

   How do gifts influence a boy? A girl? If you received dolls, etc., how did it influence you?

Adapted from Today's Changing Roles: An Approach to Non-Sexist Teaching. Developed by Educational Challenges, Inc., Washington, D.C., (c) 1974, National Foundation for the Improvement of Education, p. 11.

© CTIR
University of Denver

Title: GRAFFITI

Introduction: Our society has different ways of telling us what activities, characteristics, and attitudes are or should be appropriate for boys or girls. The following activity allows students to recognize these societally determined differences.

Objectives:

To share values, experiences, and points of view regarding sex role distinctions

To hypothesize past and future sex role distinctions based on student's experiences

Grade Level: 6-12

Time: On-going class time

Materials: Large sheets of paper

Procedure:

1. This activity is intentionally structured loosely to allow for spontaniety and open-ended discussion. Post large sheets of paper for students' graffiti. Head each sheet with a provocative phrase dealing with sex roles (suggestions below). Leave them up for a few days for students to scribble spontaneous reactions.

   Suggestions for phrases:

   A girl should be . . . .

   A boy should be . . . .

   Because I'm a (girl) (boy) I would . . . .

   I'm glad I'm a (girl) (boy) because . . . .

   If I were a (girl) (boy) I'd . . . .

   I would be upset if my (girlfriend) (boyfriend) . . . .

2. After several days, discuss the following questions:

   What does our graffiti show us about sex stereotypes?

© *CTIR*
University of Denver

Could the words "boy" and "girl" be changed in many of the graffiti? Why or why not?

Do you think people your age in other countries would write the same graffiti messages? Why or why not?

What do you think graffiti of the future will say?

Follow-up:

Have students analyze graffiti found in other places in the school and community and discuss their findings.

Does the graffiti relate to sex roles?

How is sex discrimination or exploitation shown in graffiti?

What would be the most effective way to change graffiti from having negative to positive connotations?

© CTIR
University of Denver

Title: HOW DO YOU SEE YOURSELF?

Introduction: Perceptions of ourselves sometimes can be as misleading as perceptions we have of others. Understanding self is an important step in growing up and is directly related to development of adult roles. Hopefully, this exercise will aid in that developmental process.

Objectives:

To compare and contrast the student's self-concept with others perceptions

To hypothesize how attitudes about self can affect a person later in life

Grade Level: 6-12

Time: Two class periods and homework

Materials: Handout #6, "How I am Perceived"

Procedure:

1. Distribute Handout #6. Ask each student to think of five words which describe herself/himself, writing them in the "Myself" column on the handout. The student should then ask three other people (a parent, a friend, and one other person) what five words they would use to describe the student, listing this information on the handout.

2. Have students complete the rest of the handout, following instructions on that page.

3. Have a class discussion on the following questions and those on the handout:

   What is a self-concept?

   What can explain different perceptions about individuals? Are some individuals different people with their friends than with a parent or other adult?

   Are there some words which are associated with one sex or the other? Are there some which are positive for one sex and negative for the other (e.g., aggressive)?

   How might attitudes about a person affect that person later in life (lack of self-confidence, uncertainty in selecting life goals or roles, unhappiness about individual circumstances or life in general, scapegoating, etc.)?

© *CTIR*
University of Denver

How can negative perceptions be changed?

How can self-concepts be improved?

4. Ask students to write three or four words they wish others would use when talking about them today, and three or four words they would like people to use when talking about them five years from now. Recap the last part of the discussion (#3), providing for the students both a closure and a transition to the follow-up.

Follow-up:

Ask each student to write a personal goal for improving his/her own self-concept. Students could be encouraged to work on their own goal, and later, to add comments to it, evaluating their own progress.

© CTIR
University of Denver

Title: STEREOTYPING IN CARTOONS

Introduction: What things could you do or not do specifically because you were a boy or girl? These things can be discovered by beginning a discussion with cartoons showing sex discrimination.

Objectives:

To share experiences of role expectations with each other

To determine whether or not changes in attitude about sex roles are occurring in society

To determine a basis for measuring sex discrimination

Grade Level: 6-12

Time: One - three class periods and homework

Materials: Handout #7, "Stereotyping in Cartoons"
Handout #8, "Cartoons in the 1970s"

Procedure:

1. Distribute Handout #7. Have the students study the cartoons and ask them to hypothesize why the situations occurred. Discuss the questions on the handout.

   Ask students to share personal stereotyping experiences. Have them draw a cartoon on the bottom of the handout illustrating their experience.

2. Distribute Handout #8 and have students study the cartoons. Conduct a discussion comparing and contrasting the attitudes shown in the cartoons with those in society today.

   Which cartoons show attitudes which no longer seem to be true?

   Which still seem to be true today?

3. Have students find evidence in the media which show changes or lack of changes in attitudes (TV, magazines, and newspapers). Share the evidence in class.

4. Debrief students by asking:

   Why have changes occurred? Not occurred?

© *CTIR*
University of Denver

Should more changes be made? Explain.

What might bring about more changes?

Follow-up:

1. Some students can "role play" their cartoon or comic strip. Debriefing questions:

   Do you think roles like these are expressed or experienced around the world?

   Do you think these roles were the same for your grandparents?

   Will they be the same in the future?

2. Arrange for a lawyer to visit the class. Summarize the class progress on this topic and evidence found in the media for the lawyer before the visit.

   Conduct a discussion in which the cartoons and evidence of attitudes are categorized into social and legal issues. The teacher should serve only as a facilitator in the discussion, the lawyer as the resource person and interactor with students. Concentrate on the legal issues, discussing avenues for solving the problems.

Evaluation:

1. Have students write a definition of discrimination based on sex.

2. Have students write a paragraph outlining changes in attitudes about sex roles which have occurred during the past decade.

© *CTIR*
University of Denver

Title: IS ANYTHING WRONG HERE?

Introduction: Printed media sometimes treats consumers and readers as helpless, uncritical creatures who cannot manage to make it through life without the essential benefits provided by an endless stream of products, and the viewpoints of journalists implanted on their brains. Stereotyping found in magazines and newspapers often is subtle and seemingly harmless. In this activity students will have an opportunity to discuss the fallacies of such practices and attitudes.

Objectives:

To articulate an understanding of sex stereotyping in the printed media

To recognize the influence of the printed media on the student's life

To suggest ways newspaper and magazine publishers can help eliminate sex discrimination

Grade Level: 6-12

Time: Two - three class periods

Materials: Magazines, school, local, and metropolitan newspapers
Handout # 9, "Women and Men in Advertising"
Handout #10, "Ram Boys, Trojan Girls Take Relays"

Procedure:

1. Have students look through magazines and newspapers for advertisements that show men or women promoting a product. Discuss the following questions with students:

   Why do advertisers use a different appeal for men and women?

   What words do they use to suggest differences?

   What messages do these ads transmit about sex roles?

2. Distribute Handout #9 and use the questions on the handout to debrief this section.

3. Distribute Handout #10 and ask students to study it and prepare for discussion, using the questions on the handout as guides. (The title of the article describes the wins by boys and girls, in a duo-meet for both boys and girls, but only one small paragraph is devoted to the girls.)

© *CTIR*
University of Denver

4. Have students examine a complete newspaper carefully, comparing all sections. They should look at the way space is allocated, the type of articles included and the placement of those articles, and look for stereotyping. Discuss the following questions:

   What assumptions can be made about the publisher's attitudes based on space allocation, types of articles, and placement of articles in the newspapers?

   Are there items which show sex discrimination or stereotyping? Some items which do not?

   Overall, how would you rate this newspaper on avoiding sex biases?

5. Have a class discussion using the following questions as a guide:

   What problems arise in a community or society when the printed media shows stereotyping in its advertisements and news items?

   What influence has the printed media had on your own life up to this time?

   What changes, if any, in this influence do you anticipate in the future?

   What could be done to reduce or eliminate sex discrimination in the printed media?

Evaluation and Follow-up Activities:

1. Have students revise an ad they found or create a new ad or news item so it is totally free of sex stereotypes.

2. Apply the same techniques used in this activity to TV commercials, reporting, and programming.

3. Have students use old magazine and newspapers to see how women and men looked in the printed media of the 1940s, 1950s, and 1960s. One source is Time-Life, This Fabulous Century. Then write an essay comparing the book's findings with findings of the class in the activities just completed for this lesson

4. Have students write a letter to the editor of a magazine or newspaper expressing their ideas for changing the images of women and men in that publication.

© CTIR
University of Denver

Title: MEN IN THE MOVIES

Introduction: Movies, important in teenagers' entertainment world, are powerful sources of information about male roles. Traditionally, male roles in films have been more prominent and far more encompassing, exciting, and complex than the roles available for females. Evaluating male images in films can increase awareness of stereotyping or indicate changes in how men are perceived in our society.

Objective:

To evaluate male characters in popular films and the effects of their characterizations on others

Grade Level: 9-12

Time: One class period

Materials: Handout #11, "Men in the Movies"

Procedure:

1. Brainstorm a list of popular films, writing them on the board. Divide the class into groups of three or four, if possible grouping students together who have seen the same films.

2. Distribute Handout #11. Ask each group to use the worksheets to complete an evaluation of two or three different male characters in films they've recently seen.

3. After completing the handout, have class discuss the following:

   Did a male stereotype emerge? If so, what is it?

   Are there some types of male characters which often are found in movies and others which seldom appear? What are they? Why is this?

   What affect do these characterizations have on the viewing audience? On teenagers?

   How do these ideas about men's roles affect the role of women in the films? In real life?

Adapted from an activity suggested in the April 20, 1982, issue of Education Colorado, p. 11.

© CTIR
University of Denver

Have there been changes in the way men are portrayed in films? Do you anticipate other changes?

How do events occurring in the real world affect the roles of men and women on the screen? Do the ideas in the films reflect society or do the films lead society?

Follow-up:

1. Research one actor and determine the following: (a) what type(s) of role does he portray; (b) is this "type casting"; (c) is he in the public eye in other activities; (d) what conclusion can be drawn about this person's attitudes about life based on your research; (e) what affect do you think this person has had (can have) on people in general.

2. Research an actress using the same questions as above.

© *CTIR*
University of Denver

Title: WHAT'S MY LINE?

Introduction: Even though more and more women work at jobs outside the home and both women and men often work in nontraditional jobs, stereotypes continue to exist about women and men in careers. Educators have an opportunity to dispel some misconceptions about these situations through this activity. (See the activity "A Special Day at School.")

Objective:

To recognize nontraditional jobs or careers and their advantages

Grade Level: 6-12

Time: Two - three class periods

Materials: None

Resources: Guest participants in class. Your faculty/staff may be a hidden resource for these careers (past jobs, avocations, second jobs).

Suggested career fields:

Women	Men
Athlete, professional	Dancer
Business manager	Elementary teacher
Custodian	Flight attendant
Mechanic	Grocery store checker
Physician/dentist	Hairdresser
Pilot	Nurse
Police/fire officer	Secretary
Politician	Telephone operator
Truck or bus driver	

Procedure:

1. Make arrangements for a panel of three or four people having nontraditional jobs to visit your class. Ask the guests to dress in street clothers, not their uniform or typical work clothes. Explain their role in "What's My Line?".

   Before the guests' appearance discuss with students possible questions to be asked about the guests' jobs. Encourage a wide variety of questions about specific jobs, as well as questions related to biases, stereotypes, and people's attitudes toward their positions. Be certain to explain to students that they will not be told the jobs of the guests until after the game. Explain the procedure for the game.

© CTIR
University of Denver

2. Write "What's My Line?" on the board and have the class and guests play the game. One at a time, each guest gives a one to two sentence, provocative (but not too revealing) statement about their job and students try to guess the job. Questions from students should be able to be answered by yes or no only. The class can be divided into teams, with each team being given a chance to ask a question or make a guess during its turn. Teams take turns until one guesses the job of the first guest, then the procedure is repeated for subsequent guests. Allow five to ten minutes for each guessing sequence so there is ample time for open discussion.

3. Following the game, students may ask any questions of the guests about their jobs. Be certain that several questions are posed regarding the positive aspects of their careers.

Follow-up:

1. Have a student make arrangements to go to work with a person having a nontraditional job and take photos or draw sketches of that person's activities during the day. The student can then create a photo or picture story of the "typical day" observed, complete with picture captions and a short text, and share it with the class.

2. During library research, have students find magazine articles on women in careers or men/women in nontraditional jobs. A brief summary of each article should be written and the information shared with the class. The following information should be included: types of jobs reviewed, job locations, unusual or unique aspects of the jobs, problems encountered by the person, and how the problems were solved.

3. Some students can survey teachers and staff in the building to find out how many have had nontraditional jobs.

© CTIR
University of Denver

Title: A SPECIAL DAY AT SCHOOL

Introduction: This activity goes beyond the individual classroom, allowing an entire department, class level, or school not only to break down stereotypes about men and women's roles, but to break down stereotypes about a school's curriculum and scheduling. Its purpose is to bring together teachers and students who usually would not be involved with extraordinary events at school. The "special day" could be done as a one-time event on stereotyping, a closing for the perception segment, or as a culminating exercise for the entire unit. (See activity "What's My Line?")

Objectives:

Teachers: To implement the goal "To demonstrate and illustrate tolerance toward nontraditional roles of women and men"

Students: To experience activities which promote tolerance toward nontraditional roles of women and men

Grade Level: 6-12

Time: One - three months preparation time for teachers, one day for students

Materials: Will vary, depending on teacher's plan

Procedure:

1. Teachers meet one to three months in advance of the special day to prepare plans. Primary chores at this point should be:

   a. Review the goals for this unit (see Introduction, page 1).

   b. Specify goals and objectives for the day itself.

   c. Brainstorm ideas for activities.

   d. Delegate responsibilities among the teachers.

   If several disciplines within a school are represented, the activities for the day should reflect each of the disciplines. Events or activities which are unusual will encourage student participation and increase overall interest. For example:

   a. Showing and discussing popular films which show men and women in nontraditional roles;

© CTIR
University of Denver

b. Games like "What's My Line?"

c. Presentations involving students, for example, having a dancer and an athlete compare exercises, then students try the exercises; discussion comparing and contrasting the two careers.

Each activity should meet the overall goals of the day and in keeping with these goals, guest participants should exemplify a nontraditional role/job.

Scheduling could be modular or entirely within the normal schedule. Creativity in the types of activities is more important than a specific schedule.

2. Implement the plans.

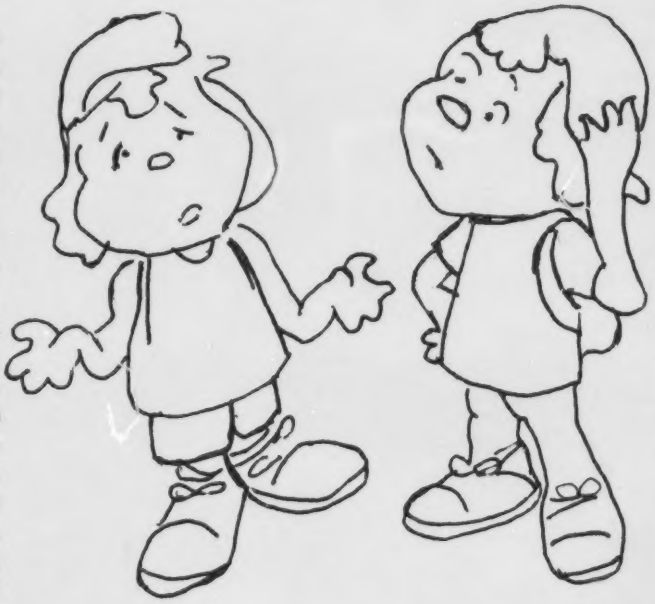
© CTIR
University of Denver

PART I

HANDOUTS

© *CTIR*
University of Denver

BABY X: A FABULOUS CHILD'S STORY



Once upon a time, a baby named X was born. This baby was named X so that nobody could tell whether it was a boy or a girl. Its parents could tell, of course, but they couldn't tell anybody else. They couldn't even tell Baby X, at first.

You see, it was all part of a very important Secret Scientific Xperiment, known officially as Project Baby X. The smartest scientists had set up this Xperiment at a cost of Xactly 23 billion dollars and 72 cents, which might seem like a lot for just one baby, even a very important Xperimental baby. But when you remember the prices of things like strained carrots and stuffed bunnies, and popcorn for the movies and booster shots for camp, let alone 28 shiny quarters from the tooth fairy, you begin to see how it adds up.

Also, long before Baby X was born, all those scientists had to be paid to work out the details of the Xperiment, and to write the Official Instruction Manual for Baby X's parents and most important of all, to find the right set of parents to bring up Baby X. These parents had to be selected very carefully. Thousands of volunteers had to take thousands of tests and answer thousands of tricky questions. Almost everybody failed because, it turned out, almost everybody really wanted either a baby boy or a baby girl, and not Baby X at all. Also, almost everybody was afraid that a Baby X would be a lot more trouble than a boy or a girl. (They were probably right, the scientists admitted, but Baby X needed parents who wouldn't mind the Xtra trouble.)

There were families with grandparents named Milton and Agatha, who didn't see why the baby couldn't be named Milton or Agatha instead of X, even if it was an X. There were families with aunts who insisted on knitting tiny dresses and uncles who insisted on sending tiny baseball mitts. Worst of all, there were families that already had other children who couldn't be trusted to keep the secret. Certainly not if they knew the secret was worth 23 billion dollars and 72 cents--and all you had to do was take one little peek at Baby X in the bathtub to know if it was a boy or a girl.

(c) 1972 by Lois Gould. From a book by the same title, published by Daughters Publishing Company, Inc. Permission for reprint here from Daughters Publishing Co., Inc., New York.

© *CTIR*
University of Denver

But, finally, the scientists found the Joneses, who really wanted to raise an X more than any other kind of baby--no matter how much trouble it would be. Ms. and Mr. Jones had to promise they would take equal turns caring for X, and feeding it, and singing it lullabies. And they had to promise never to hire any babysitters. The government scientists knew perfectly well that a babysitter would probably peek at X in the bathtub, too.

The day the Joneses brought their baby home, lots of friends and relatives came over to see it. None of them knew about the secret Xperiment, though. So the first thing they asked was what kind of a baby X was. When the Joneses smiled and said, "It's an X!" nobody knew what to say. They couldn't say, "Look at her cute little dimples!" And they couldn't say, "Look at his husky little biceps!" And they couldn't even say just plain "kitchy-coo." In fact, they all thought the Joneses were playing some kind of rude joke.

But, of course, the Joneses were not joking. "It's an X" was absolutely all they would say. And that made the friends and relatives very angry. The relatives all felt embarrassed about having an X in the family. "People will think there's something wrong with it!" some of them whispered. "There is something wrong with it!" others whispered back.

"Nonsense!" the Joneses told them all cheerfully. "What could possibly be wrong with this perfectly adorable X?"

Nobody could answer that, except Baby X, who had just finished its bottle. Baby X's answer was a loud, satisfied burp.

Clearly, nothing at all was wrong. Nevertheless, none of the relatives felt comfortable about buying a present for a Baby X. The cousins who sent the baby a tiny football helmet would not come and visit any more. And the neighbors who sent a pink-flowered romper suit pulled their shades down when the Joneses passed their house.

The Official Instruction Manual had warned the new parents that this would happen, so they didn't fret about it. Besides, they were too busy with Baby X and the hundreds of different Xercises for treating it properly.

Ms. and Mr. Jones had to be Xtra careful about how they played with little X. They knew that if they kept bouncing it up in the air and saying how strong and active it was, they'd be treating it more like a boy than an X. But if all they did was cuddle it and kiss it and tell it how sweet and dainty it was, they'd be treating it more like a girl than an X.

On page 1,654 of the Official Instruction Manual, the scientists prescribed: "plenty of bouncing and plenty of cuddling, both. X ought to be strong and sweet and active. Forget about dainty altogether."

Meanwhile, the Joneses were worrying about other problems. Toys, for instance. And clothes. On his first shopping trip, Mr. Jones told the

© CTIR
University of Denver

store clerk, "I need some clothes and toys for my new baby." The clerk smiled and said, "Well, now is it a boy or a girl?" "It's an X," Mr. Jones said, smiling back. But the clerk got all red in the face and said huffily, "In that case, I'm afraid I can't help you, sir." So Mr. Jones wandered helplessly up and down the aisles trying to find what X needed. But everything in the store was piled up in sections marked "Boys" or "Girls." There were "Boys' Pajamas" and "Girls' Underwear" and "Boys' Fire Engines" and "Girls' Housekeeping Sets." Mr. Jones went home without buying anything for X. That night he and Ms. Jones consulted page 2,326 of the Official Instruction Manual. "Buy plenty of everything!" it said firmly.

So they bought plenty of sturdy blue pajamas in the Boys' Department and cheerful flowered underwear in the Girls' Department. And they bought all kinds of toys. A boy doll that made pee-pee and cried, "Pa-pa." And a girl doll that talked in three languages and said, "I am the Pres-i-dent of Gen-er-al Mo-tors." They also bought a storybook about a brave princess who rescued a handsome prince from his ivory tower, and another one about a sister and brother who grew up to be a baseball star and a ballet star, and you had to guess which was which.

The head scientists of Project Baby X checked all their purchases and told them to keep up the good work. They also reminded the Joneses to see page 4,629 of the Manual, where it said, "Never make Baby X feel embarrassed or ashamed about what it wants to play with. And if X gets dirty climbing rocks, never say 'Nice little Xes don't get dirty climbing rocks.'"

Likewise, it said, "If X falls down and cries, never say 'Brave little Xes don't cry.' Because of course, nice little Xes do get dirty, and brave little Xes do cry.' No matter how dirty X gets, or how hard it cries, don't worry. It's all part of the Xperiment."

Whenever the Joneses pushed Baby X's stroller in the park, smiling strangers would come over and coo: "Is that a boy or a girl?" The Joneses would smile back and say, "It's an X." The strangers would stop smiling then, and often snarl something nasty--as if the Joneses had snarled at them.

By the time X grew big enough to play with other children, the Joneses' troubles had grown bigger, too. Once a little girl grabbed Xes shovel in the sandbox, and zonked X on the head with it. "Now, now Tracy," the little girl's mother began to scold, "little girls mustn't hit little--" and she turned to ask X, "Are you a little boy or a little girl, dear?"

Mr. Jones, who was sitting near the sandbox, held his breath and crossed his fingers.

X smiled politely at the lady, even though X's head had never been zonked so hard in its life. "I'm a little X," X replied.

You're a what?" the lady exclaimed angrily. "You're a little b-r-a-t, you mean!"

© *CTIR*
University of Denver

"But little girls mustn't hit little Xes, either!" said X, retrieving the shovel with another polite smile. "What good does hitting do, anyway?"

X's father, who was still holding his breath, finally let it out, uncrossed his fingers, and grinned back at X.

And at their next secret Project Baby X meeting, the scientists grinned, too. Baby X was doing fine.

But then it was time for X to start school. the Joneses were really worried about this, because school was even more full of rules for boys and girls, and there were no rules for Xes. The teacher would tell boys to form one line, and girls to form another line. There would be boys' games and girls' games, and boys' secrets and girls' secrets. The school library would have a list of recommended books for girls, and a different list of recommended books for boys. There would even be a bathroom marked BOYS and another one marked GIRLS. Pretty soon boys and girls would hardly talk to each other. What would happen to poor little X?

The Joneses spent weeks consulting their Instruction Manual (there were 249 1/2 pages of advice under "First Day of School"), and attending urgent special conferences with the smart scientists of Project Baby X.

The scientists had to make sure that X's mother had taught X how to throw and catch a ball properly, and that X's father had been sure to teach X what to serve at a doll's tea party. X had to know how to shoot marbles and how to jump rope and, most of all, what to say when the Other Children asked whether X was a Boy or a Girl.

Finally, X was ready. The Joneses helped X button on a nice new pair of red-and-white checked overalls, and sharpened six pencils for X's nice new pencilbox, and marked X's name clearly on all the books in its nice new bookbag. X brushed its teeth and combed its hair, which just about covered its ears, and remembered to put a napkin in its lunchbox.

The Joneses had asked X's teacher if the class could line up alphabetically, instead of forming separate lines for boys and girls. And they had asked if X could use the principal's bathroom, because it wasn't marked anything except BATHROOM. X's teacher promised to take care of all those problems. But nobody could help X with the biggest problem of all--Other Children.

Nobody in X's class had ever known an X before. What would they think? How would X make friends?

You couldn't tell what X was by studying its clothes--overalls don't even button right-to left, like girls' clothes, or left-to-right, like boys' clothes. And you couldn't guesss whether X had a girl's short haircut or a boy's long haircut. And it was very hard to tell by the games X liked to play. Either X played ball very well for a girl, or else X played house very well for a boy.

© *CTIR*
University of Denver

Some of the children tried to find out by asking X tricky questions, like "Who's your favorite sports star?" That was easy. X had two favorite sports stars: a girl jockey named Robyn Smith and a boy archery champion named Robin Hood. Then they asked, "What's your favorite TV program?" And that was even easier. X's favorite TV program was "Lassie," which stars a girl dog played by a boy dog.

When X said that its favorite toy was a doll, everyone decided that X must be a girl. But then X said that the doll was really a robot, and that X had computerized it, and that it was programmed to bake fudge brownies and then clean up the kitchen. After X told them that, the other children gave up guessing what X was. All they knew was they'd sure like to see X's doll.

After school, X wanted to play with the other children. "How about shooting some baskets in the gym?" X asked the girls. But all they did was make faces and giggle behind X's back.

"How about weaving some baskets in the arts and crafts room?" X asked the boys. But they all made faces and giggled behind X's back, too.

That night, Ms. and Mr. Jones asked X how things had gone at shcool. X told them sadly that the lessons were okey, but otherwise school was a terrible place for an X. It seemed as if Other Children would never want an X for a friend.

Once more, the Joneses reached for their Instruction Manual. Under "Other Children," they found the following message: "what did you Xpect? Other Children have to obey all the silly boy-girl rules, because their parents taught them to. Lucky X--you don't have to stick to the rules at all! All you have to do is be yourself. P.S. We're not saying it'll be easy."

X liked being itself. But X cried a lot that night, partly because it felt afraid. So X's father held X tight, and cuddled it, and couldn't help crying a little too. And X's mother cheered them both up by reading an Xciting story about an enchanted prince called Sleeping Handsome, who woke up when Princess Charming kissed him.

The next morning, they all felt much better, and little X went back to school with a brave smile and a clean pair of red-and-white checked overalls.

There was a seven-letter-word spelling bee in class that day. And a seven-lap boys' relay race in the gym. And a seven-layer-cake baking contest in the girls' kitchen corner. X won the spelling bee. X also won the relay race. And X almost won the baking contest, except it forgot to light the oven. Which only proves that nobody's perfect.

One of the Other Children noticed something else, too. He said: "Winning or losing doesn't seem to count to X. X seems to have fun being good at boys' skills and girls' skills."

© *CTIR*
University of Denver

"Come to think of it," said another one of the Other Children, "maybe X is having twice as much fun as we are!"

So after school that day, the girl who beat X at the baking contest gave X a big slice of her prizewinning cake. And the boy X beat in the relay race asked X to race him home.

From then on, some really funny things began to happen. Susie, who sat next to X in class, suddenly refused to wear pink dresses to school any more. She insisted on wearing red-and-white checked overalls--just like X's. Overalls, she told her parents, were much better for climbing monkey bars.

Then Jim, the class football nut, started wheeling his little sister's doll carriage around the football field. He'd put on his entire football uniform, except for the helmet. He told his family that X did the same thing, so it must be okay. After all, X was now the team's star quarterback.

Susie's parents were horrified by her behavior, and Jim's parents were worried sick about his. But the worst came when the twins, Joe and Peggy, decided to share everything with each other. Peggy used Joe's hockey skates, and his microscope, and took half of his newspaper route. Joe used Peggy's needlepoint kit, and her cookbooks, and took two of her three baby-sitting jobs. Peggy started running the lawn mower, and Joe started running the vacuum clearner.

Their parents weren't one bit pleased with Peggy's wonderful biology experiments, or with Joe's terrific needlepoint pillows. They didn't care that Peggy mowed the lawn better, and that Joe vacuumed the carpet better. In fact, they were furious. It's all that little X's rault, they agreed. Just because X doesn't know what it is, or what it's supposed to be, it wants to get everybody else mixed up, too!

Peggy and Joe were forbidden to play with X any more. So was Susie, and then Jim, and then all the Other Children. But it was too late; the Other Children stayed mixed up and happy and free, and refused to go back to the way they'd been before X.

Finally, Joe and Peggy's parents decided to call an emergency meeting of the school's Parents' Association, to discuss "The X Problem." They sent a report to the principal stating that X was a "disruptive influence." They demanded immediate action. The Joneses, they said, should be forced to tell whether X was a boy or a girl. And then X should be forced to behave like whichever it was. If the Joneses refused to tell, the Parents' Association said, then X must take an Xamination. The school psychiatrist must Xamine it physically and mentally, and issue a full report. If X's test showed it was a boy, it would have to obey all the boys' rules. If it proved to be a girl, X would have to obey all the girls' rules.

And if X turned out to be some kind of mixed-up misfit, then X should be Xpelled from the school. Immediately!

© *CTIR*
University of Denver

The principal was very upset. Disruptive influence? Mixed-up misfit? But X was an Xcellent student. All the teachers said it was a delight to have X in their classes. X was president of the student council. X had won first prize in the talent show, and second prize in the art show, and honorable mention in the science fair, and six athletic events on field day, including the potato race.

Nevertheless, insisted the Parents' Association, X is a Problem Child. X is the Biggest Problem Child we have ever seen!

So the principal reluctantly notified X's parents that numerous complaints about X's behavior had come to the school's attention. And that after the psychiatrist's Xamination, the school would decide what to do about X.

The Joneses reported this at once to the scientists, who referred them to page 85,759 of the Instruction Manual. "Sooner or later," it said, "X will have to be Xamined by a psychiatrist. This may be the only way any of us will know for sure whether X is mixed up--or whether eveyone else is."

The night before X was to be Xamined, the Joneses tried not to let X see how worried they were. "What if--" Mr. Jones would say. And Ms. Jones would reply, "No use worrying." Then a few minutes later, Ms. Jones would say, "What if--" And Mr. Jones would reply, "No use worrying."

X just smiled at them both, and hugged them hard and didn't say anything. X was thinking, What if-- And then X thought: No use worrying.

At Xactly 9 o'clock the next day, X reported to the school psychiatrist's office. The principal, along with a committee from the Parent's Associaton, X's teacher, X's classmates, and Ms. and Mr. Jones, waited in the hall outside. Nobody knew the details of the tests X was to be given, but everybody knew they'd be very hard, and that they'd reveal Xactly what everyone wanted to know about X, but were afraid to ask.

It was terribly quiet in the hall. Almost spooky. Once in a while, they would hear a strange noise inside the room. There were buzzes. And a beep or two. And several bells. An occasional light would flash under the door. The Joneses thought it was a white light, but the principal thought it was blue. Two or three children swore it was either yellow or green. And the Parents' Committee missed it completely.

Through it all, you could hear the psychiatrist's low voice, asking hundreds of questions, and X's higher voice, answering hundreds of answers.

The whole thing took so long that everyone knew it must be the most complete Xamination anyone had ever had to take. Poor X, the Joneses thought. Serves X right, the Parents' Committee thought. I wouldn't like to be in X's coveralls right now, the children thought.

© *CTIR*
University of Denver

At last, the door opened. Everyone crowded around to hear the results. X didn't look any different; in fact, X was smiling. But the psychiatrist looked terrible. He looked as if he was crying! "What happened" everyone began shouting. Had X done something disgraceful? "I wouldn't be a bit surprised!" muttered Peggy and Joe's parents. "Did X flunk the whole test?" cried Susie's parents. "Or just the most important part?" yelled Jim's parents.

"Oh, dear," sighed Mr. Jones.

"Oh, dear," sighed Ms. Jones.

"Sssh," ssshed the principal. "The psychiatrist is trying to speak."

Wiping his eyes and clearing his throat, the psychiatrist began, in a hoarse whisper. "In my opinion," he whispered--you could tell he must be very upset--"in my opinion, young X here--

"Yes? Yes?" shouted a parent impatiently.

"Sssh!" ssshed the principal.

"Young Sssh here, I mean young X," said the doctor, frowning, "is just about-"

"Just about what? Let's have it!" shouted another parent.

". . . just about the least mixed-up child I've every Xamined!" said the psychiatrist.

"Yay for X!" yelled one of the children. And then the others began yelling, too. Clapping and cheering and jumping up and down.

"SSSH!" SSShed the principal, but nobody did.

The Parent's Committee was angry and bewildered. How could X have passed the whole Xamination? Didn't X have an identity problem? Wasn't X mixed up at all? Wasn't X any kind of misfit? How could it not be, when it won't even know what it was? And why was the psychiatrist crying?

Actually, he had stopped crying and was smiling politely through his tears. "Don't you see?" he said. "I'm crying because it's wonderful! X had absolutely no identity problem! X isn't one bit mixed up! As for being a misfit--ridiculous! X knows perfectly well what it is! Don't you, X!" The doctor winked. X winked back.

"But what is X?" shrieked Peggy and Joe's parents. "We still want to know what it is!"

"Ah, yes," said the doctor, winking again. "Well, don't worry. You'll all know one of these days. And you won't need me to tell you."

© *CTIR*
University of Denver

"What? What does he mean?" some of the parents grumbled suspiciously.

Susie and Peggy and Joe all answered at once. "He means that by the time X's sex matters, it won't be a secret any more!"

With that, the doctor began to push through the crowd toward X's parents. "How do you do," he said, somewhat stiffly. And then he reached out to hug them both. "If I ever have an X of my own," he whispered, "I sure hope you'll lend me your instruction manual."

Needless to say, the Joneses were very happy. The Project Baby X scientists were rather pleased, too. So were Susie, Jim, Peggy, Joe, and all the Other Children. The Parent's Association wasn't, but they had promised to accept the psychiatrist's report, and not make any more trouble. They even invited Ms. and Mr. Jones to become honorary members, which they did.

Later that day, all X's friends put on their red-and-white checked overalls and went over to see X. They found X in the back yard, playing with a very tiny baby that none of them had ever seen before. The baby was wearing very tiny red-and-white checked overalls.

"How do you like our new baby?" X asked the Other Children proudly.

"It's got cute dimples," said Jim.

"It's got husky biceps, too," said Susie.

"What kind of baby is it?" asked Joe and Peggy.

X frowned at them. "Can't you tell?" Then X broke into a big, mischievous grin, "It's a Y!"

© *CTIR*
University of Denver

Handout #2

WORKSHEET FOR X: A FABULOUS CHILD'S STORY

Sex Role Stereotyping - a belief about males and females which assumes that all women are alike and have certain traits, and that all men are alike and have certain other traits. For example:

Boys like to participate in team sports.
Girls like to lead cheers.

Women are scatterbrained.	Men are intelligent.
Men are brave.	Women are afraid.
Boys are strong.	Girls are sweet.
Little girls like dolls.	Little boys like trucks.
Men are leaders.	Women are followers.

1. What do you think the Other Children learned from "X?"

2. What changes would parents have to make in order to raise an "X"?

3. How would you be different if you were treated like an "X"?

4. Does your school treat students like "X"? If not, what changes would it have to make in order to do so?

5. In what ways does our society treat us like "X-"? In what ways do we get very definite signals about how to be girls and how to be boys?

© *CTIR*
University of Denver

Handout #3

TOY SEARCH

Take a trip to a hobby shop or the toy section of a department store. Survey all the toys. Are there any toys in which only boys or only girls appear on the package?

Fill in the chart below.

TOY TITLE	GIRLS ONLY	BOYS ONLY	BOYS AND GIRLS EQUALLY

Does seeing only boys or only girls on a certain toy make you want to give that toy to only a boy or only a girl?

Compare your findings with other class members who complete the activity.

© *CTIR*
University of Denver

Handout #4

EVALUATION ACTIVITIES

1. Write a letter to a toy company expressing positive and negative attitudes about packaging and marketing practices.

2. Write a letter to a television station expressing positive and negative attitudes about programs and commercials directed at children.

3. Write a proposal or outline for a television program or commercial that would give children a constructive view of women and men (girls and boys).

4. Create something for a child that will illustrate a nonsexist or nonstereotyped attitude: a nursery rhyme, story, or song, a record jacket or book cover, packaging for a toy.

5. Create cartoons showing new nonsexist endings to old children's stories, or write new versions to old stories or legends illustrating nonsexist or nontraditional roles.

So Goldilocks liberated the three bears from their dull, meaningless and vegetated existence and gave them each a position in one of her branch offices..
The Three Bears
RANDY GLASBERGEN

38

© CTIR
University of Denver

Handout #5

A DOLL FOR SUSIE, A TRUCK FOR JIMMY

1. List all your family members and choose a gift you would buy for each person, for example:
   Mother _____
   Father _____
   Sister _____
   Brother _____

2. Why did you choose certain gifts for certain people?

_____

_____

_____

3. Did you choose gifts because you thought:
   _____ The person would really use the gift?
   _____ It was a gift you wanted the person to have?
   _____ It was something the person should want?

4. Did you select something that:
   _____ The person needs?
   _____ The person wants?
   _____ You want?

5. Would you reverse the gifts you have chosen for:
   Mother - Father? _____ Yes _____ No
   Sister - Brother? _____ Yes _____ No

6. What gifts would you like to receive?

_____

_____

7. What gifts would you give a girlfriend? A boyfriend?

_____

_____

8. Interview family members to find out if they would really like the gift you chose for them. Write a summary of their answers here.

© *CTIR*
University of Denver

Handout #6

HOW AM I PERCEIVED

Instructions for the chart:

List five words which you believe describe you. Interview three others and ask what five words they would use to describe you.

I Am Perceived . . .

...BY MYSELF	...BY A PARENT	...BY A FRIEND	...BY SOMEONE ELSE
1.			
2.			
3.			
4.			
5.			

Comparing and Contrasting

What words are similar and are found in more than one column?

What words are found in one column only? Why might this be?

Which people had similar ideas about what you are like? What could explain this similar perception?

Writing

Write a one to one and one-half page essay answering the following questions. How do I see myself? How do others see me? What could account for similarities and differences in these perceptions of me?

© *CTIR*
University of Denver

Handout #7

STEREOTYPING IN CARTOONS

1. Study the above cartoons and prepare for discussion.

   What is happening in each cartoon?

   What message do these cartoons transmit about the roles of boys and girls? Men and women?

   How do these cartoons illustrate stereotyping?

   What would you do if you were in each situation?

   Realistically, what can children do when <u>adults</u> create stereotypical situations?

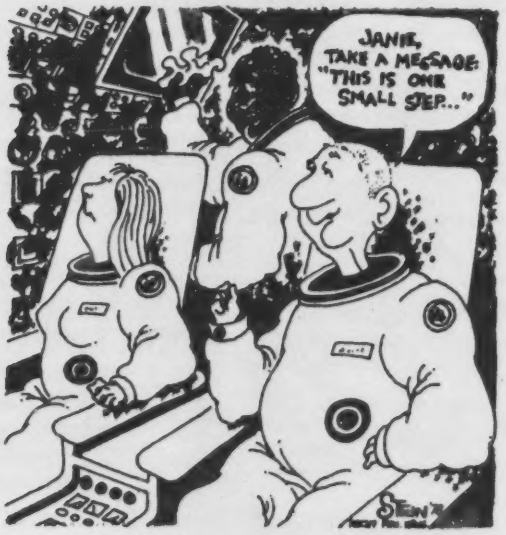
2. Recall a situation when you, or someone you know, could not do something because you were male/female. Draw a cartoon or comic strip illustrating the situation. Use the back of this page if you need more space.

© *CTIR*
University of Denver

CARTOONS IN THE 1970s

Some cartoonists spoke out during the 1970s about attitudes toward women . . .

News item: NASA (finally) accepts blacks and women into its astronaut program



Reprinted with permission of the Rocky Mountain News.

© *CTIR*
University of Denver

TODAY, CLASS, WE'RE GOING TO TALK ABOUT SOMETHING IMPORTANT: HUMAN RIGHTS.
I BELIEVE THAT BOYS AND GIRLS ARE ABSOLUTELY EQUAL. I MEAN IT.
THE TRUTH IS...
- CYNTHIA, STOP SCRATCHING! IT'S NOT LADYLIKE.
THE TRUTH IS, ANYONE CAN DO ANYTHING NOWADAYS - REGARDLESS OF THEIR SEX.
- HONESTLY, BILL! I'VE TOLD YOU A THOUSAND TIMES.. BOYS DON'T FIDDLE WITH THEIR HAIR!
- YOU WILL FIND THAT THERE IS NO SEX BIAS IN MY CLASS. EVER.
AH! THERE'S THE BELL. ALLRIGHT: CLASS DISMISSED!
- GOOD HEAVENS, ANNIE! DON'T LIFT THAT STOOL - LET GEORGE DO IT!!
...OH, IT FEELS SO GOOD TO HAVE THE CHANCE TO LIBERATE YOUNG PEOPLE!
Brian

© CTIR
University of Denver

"Welcome aboard. This is your captain, Margaret Williamson speaking."

---

a. Reprinted with permission of American Airlines.
b. Reprinted with permission of The Denver Post.

© CTIR
University of Denver

WOMEN AND MEN IN ADVERTISING

Instructions

Look through magazines and newspapers and cut out ads that show men and women promoting not only a product, but also an image or way of life. Write the title of the publication on each ad, and display the ads in the following categories: women in advertisements and men in advertisements.

List below the advertisment and words you would use to describe the men and women in these ads (for example, intelligent, helpless, silly, brave, mechanical, elegant, meek).

COMPANY OR PRODUCT IN THE AD	WOMEN	MEN
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

Be prepared to discuss the following:

Study the two lists for similarities and differences.

What are the characteristics of each sex as they appear in ads?

How might these commercials be changed to promote more realistic pictures of both men and women?

Have you ever avoided buying a product because you were insulted by the advertisement?

What are some products sold through nonsexist practices?

© *CTIR*
University of Denver

Did you find any ads that are making an effort at changing sex stereotyping?

What magazines and newspapers did you use? Compare the advertising appeals of the various publications used by the class.

Do advertising appeals directed at a specific sex differ in the publications? What do the differences tell you about those publications?

Are these advertising techniques harmful? Harmless? Give evidence or reasons to support your answers.

© *CTIR*
University of Denver

RAM BOYS, TROJAN GIRLS TAKE RELAYS

The Silver Anniversary of the Aurora Relays Saturday at Aurora Public Schools Stadium was noteworthy for two reasons. A new set of records was established for the metric distances and two standouts had to overcome medical adversity for their performances.

Wasson's Brett Reynolds, the defending state high hurdles champion breezed past Cherry Creek's Scott Lewer and Northglenn's Ed Ruzic. He was told he ran a 13.8 second race only to learn later the official electronic time had him at 14.37. That still wasn't too shabby considering he ran with just three days of hard practice following a lengthy bout with bronchitis and a leg injury after he set the season best in his first outing in March at 14.02. Reynolds also anchored Wasson's first-place 1600-meter relay team to a 3:22.6 finish.

The worst is behind Reynolds, but Thomas Jefferson's J.D. Rowlett is slated for surgery this summer to repair a stress fracture just above his right ankle. The long-standing injury didn't seem to impair his performance as he surprised the 100-meter, and 800-meter relay fields with his lunges at the tape. Rowlett just eked out a win over Green Mountain's Bob Reilly in the anchor of the relay raace and it was so close the judges needed the instant photo result to determine the winner.

While disappointed with the photo finish, the Rams were elated to win the overall boys' title with 55 points as injury-plagues Montbello was second with 33 and Thomas Jefferson one point behind. Defending meet and state champ Widefield was fourth with 29 1/2 points.

Montbello defeated Green Mountain by a similar margin the previous night at the Tiger Invitational but top sprinter Frank Pablo pulled up lame in the final 10 meters of the 100-meter dash, and the team was forced to withdraw from the 800-meter relay. Pablo apparently aggravated a muscle pull from Friday but isn't expected to remain out of action very long.

Aurora Central, led by Rhonda Blanford, kept Green Mountain from taking home the boys' and girls' first-place trophies as the Trojans won the girls' division with 48 points to 39 for Green Mountain.

Wasson Coach Ron White wasn't as disturbed as his hurdler over the disparity between the hand and electronic timing. "For our purposes in our heads we know he can run a 13.8 or 13.9," White said.

Reynolds praised White for his help in working on technique, saying the big difference was taken out of a book devoted to hurdling. "Last year I kept

---

Natalie Meisler, The Denver Post, 4/26/81, reprinted with permission.

© *CTIR*
University of Denver

my body perpendicular to the hurdle and now I use kind of a slingshot effect to get over each bar," Reynolds said. "The most important thing is to get over the fear of taking each hurdle. My goals is 13.6 this year."

Rowlett's coaches, Herman Motz and Gordon Learned, were just about writing off his chances for the rest of the season when he won the 100. "It hurt about the last 70 meters, but I had to run Pablo's race with him," Rowlette said. He had to postpone surgery to pin the bone because he can't afford to miss school and still graduate. Although his doctor and his parents would like him to quit, Rowlett said he intends to run as long as he can.

Green Mountain won just two relays, the 6400 meter and 3200 meter, but had backup points in almost every other relay and picked up a few more in the field events. "Our kids came out of nowhere today," Green Mountain Coach Don McGatlin said, citing Mike Kubitschek, Dan Bell, and Joe Van Dyke for all-around contributions.

Study the title of the article and the article itself.

Is anything wrong here?

_____

Why might this article have been written the way it was?

_____

_____

How could the information have been presented to show no biases?

_____

_____

What could be some negative results of this way of reporting?

_____

_____

© *CTIR*
University of Denver

Handout #11

MEN IN THE MOVIES

Movie: _____

Male Character: _____ Actor: _____

MOVIE CHARACTERIZATION

Occupation: _____

Other Activities: _____

_____

_____

Physical Appearance: _____

_____

Treatment of Others: _____

_____

_____

His Emotions: _____

_____

His Attitudes Towards Life: _____

_____

_____

_____

How Others Feel About Him: _____

_____

_____

© *CTIR*
University of Denver

PART II

ROLES PAST AND PRESENT

© CTIR
University of Denver

Title: TEXTBOOK COMPARISONS

Introduction: As a spin-off on Frances Fitzgerald's research on American history textbooks in her book America Revised, students can have a practical experience with historiography by comparing the textbooks used in their schools on a given topic. Views on roles of women in American history differ in books written at various points. Math and science books also may be compared.

Objectives:

To discover how women's roles have been depicted in textbooks

To make inferences about why topics are presented in a particular way in a textbook

Grade Level: 9-12

Time: Two - three class periods

Materials: 8-10 standard American History, mathematics and/or science textbooks, 2-3 copies of each (if possible, include older editions dating back to early 20th Century)

Procedure:

1. Have students work in small groups or pairs and provide each group with three different texts and a list of topics related to the current study unit. Explain that the objective is to find out how women's roles are depicted for each topic. Direct students to utilize the narrative, pictures, and index to determine the point of view in the texts. Have them note copyright dates for each text. Have students analyze the story problems in math books from several different decades, determining the points of view concerning women's roles. In science textbooks, have students utilize the narrative, experiments, pictures, and index to determine the points of view concerning women's roles.

2. Have each group develop answers to the following questions:

   What was happening in the United States and the world at the time the text was written that would influence what was presented in the text? How were women treated at that time?

   What differences and similarities can you find in the various textbooks? What special interest groups may have influenced the selection of topics, information, and viewpoints in each text (labor groups, business, minorities, etc.)?

© *CTIR*
University of Denver

What words or techniques are used to convey strong emotion or bias by the authors? Why might authors present women in a biased way in the textbooks?

What words or techniques are used to convey strong emotion or bias by the authors?

Why might authors present women in a biased way in the textbooks?

Given your experiences with U.S. History, which text presents the most accurate view of women's roles in society?

3. Ask the groups to share their findings with the whole class. Discuss them, closing with the question:

How should women be portrayed in textbooks of the future?

© *CTIR*
University of Denver

Title: THE TRIAL OF SUSAN B. ANTHONY

Introduction: American women have gained various rights over the past century. Our concern with today's problems often makes us forget what it once was like to be a woman. The following exercise will give students the opportunity to see just how closely their perceptions of what the past was like in accordance with reality.

Objective:

To compare student concepts of how a woman was treated in the court system of the 1870s with what really happened

Grade Level: 8-12

Time: Two - three class periods

Materials: Handout #12, "The United States vs. Susan B. Anthony (1)"
Handout #13, "The United States vs. Susan B. Anthony (2)"

Procedure:

1. Divide the class into two groups for preparing mock trials. Each group has six parts plus a jury. Distribute Handout #12 to one group and Handout #13 to the other.

2. Students in the first group should be given general information about defense and prosecution and then they are to set up a court case based on their own knowledge of court proceedings. No restrictions should be placed on students except that they attempt to base the defense and prosecution on the actual facts of the case. Allow one day for students to prepare their presentation and one class period for the presentation.

3. The second version is an adaptation of the real trial. Therefore, in the second group all actors, except Susan, must be boys, including the jury. If there are not enough boys to complete the jury on the day of the trial "borrow" some boys from another class to play the part of jurors, or have girls wear "male" signs. If a video tape recorder is available, have the students videotape their performance. In this way they can practice and perform out of range of the students who are preparing the first version. Caution defense and prosecution students in the second group not to reveal any information to students in the first group about what happened in reality. The jury in the second

---

Used with permission, Dottie Mueller, Aurora Public Schools.

© CTIR
University of Denver

group should also not be allowed to see a copy of the script. Allow one day for students to prepare their presentation and one class period for their presentation.

Debriefing:

Compare the two versions of the play using some of the following questions:

What differences exist between the two versions of the play?

How can you explain the "inaccuracies" in the first version?

How did the second version make you feel?

How have women used the vote as a tool in working for equal rights?

Follow-up:

1. For historical research, have students find the parallels between women's fight for the vote and women's fight for passage of the ERA.

2. On June 30, 1982, the Equal Rights Amendment was three states short of ratification. What is the current status on ERA at the federal level? At the state level? Do you see this as an issue for men and women in the future? Have students research these questions and present the information to the class.

3. Have students find out what differences exist in voting habits today between the sexes.

© CTIR
University of Denver

Title: BIOGRAPHIES OF GRANDPARENTS

Introduction: One of the more enlightening experiences for a student is to be able to get away from the "here and now." Asking a member of an older generation to tell about how he or she grew up and what problems had to be confronted offers great potential for developing comparisons across generations. Moreover, it often can become an exciting activity that the whole family can enjoy. Biographies of grandparents whose marriages were arranged, a "mail-order bride," and rural-partnerships typical of years ago contrast with the fast-paced nature of "urban-living" today and will hopefully provide students with valuable cross-generation comparisons. Students can bring in pictures, family albums and reunion programs to class.

Objective:

To make comparisons between students own personal experiences and those of preceeding generations

Grade Level: 9-12

Time: Three - six weeks for biography data collection outside class and writing the biography
One class period for preparing chart and sharing in small groups
One class period for debriefing

Materials: Handout #14, "Biographies of Grandparents"
Handout #15, "Similarities and Differences Between Generations"

Procedure:

1. Distribute Handout #14 and allow three to six weeks for preparation of the biographies. Each week progress reports may be collected by the teacher. Some students may need additional time to write a letter to grandparents, etc.

2. To prepare students for interviewing, you may wish to bring an elderly person to class for a "practice" interview.

3. After the biographies have been prepared, have students complete Handout #15. The last three categories will involve speculation on the student's future.

Adapted from Sharon Menard's minicourse, "Women in the American Culture."

© *CTIR*
University of Denver

4. Small groups can be formed for students to determine the degree of similarity of experience to the grandparents' generation. What statements can students make about growing up in the past?

5. The class discussion should be based on comparison with the past.

   What freedoms do students enjoy today?

   Did parents have some additional restrictions?

   How can these changes in life styles be explained?

   Has there been an improvement?

Follow-up: Allow students to read each other's biographies, taking great care to avoid damage to the booklets.

© *CTIR*
University of Denver

Title: TREASURES

Introduction: The "treasures" a person saves during a lifetime often reflect the roles that person has played, as well as personal interests. Comparing treasures saved by different generations may help explain differences in roles over the years or may show similarities of interests within a family. The results of this activity depend entirely on the makeup of the class and the changes which have occurred within those student's families.

Objectives:

To compare and contrast favorite items saved by different generations

To infer relationships between a person's role(s) and their favorite items

Grade Level: 6-12

Time: One class period and homework

Materials: Handout #16, "Treasures Inventory"

Procedure:

1. Introduce the activity by explaining the objectives, giving examples of treasures and distributing Handout #16.

2. The inventories may be compiled by group process (smaller groups gradually combining, compiling and refining lists until two or three lists emerge), or by whole class process (students report items on their lists, teacher writes items on board, compiling and categorizing as items are reported). (OPTIONAL: students may bring one or more items to share with class.)

3. Have a class discussion using the following questions:

   What items are common to all three groups? To two groups? Why the similarities?

   What items are unique to one group. One individual? How might this be explained (cultural, income, or personal interest differences)?

   Are there treasures which were saved by members of one sex and not the other? By one age group and not others? One generation and not others?

   Were certain items saved because of the role the individual was playing during that time in her/his life? Did the person tell you this or did you infer (guess) the relationship, or did the item make the answer easy?

© *CTIR*
University of Denver

As roles have changed in a person's life, have the treasures which were saved changed? Why or why not?

If a person no longer is playing a certain role, yet keeps an item, what can explain saving the treasure?

Evaluation: Have students write a paragraph stating how the treasures a person saves reflect the role(s) that person plays.

© CTIR
University of Denver

Title: DO CLOTHES MAKE THE PERSON?

Introduction: Different generations place greater or lesser importance on clothing styles and proper dress. However, one question can be asked of any generation, about a particular time in their lives, "How do (did) clothes reflect the different roles of men and women and of young people?"

Objectives:

To specify roles portrayed by people based on their clothing and behavior

To compare dressing styles over the past few decades with today's styles and to suggest reasons for any changes

Grade Level: 6-12

Time: Two class periods

Materials: Magazines
Old magazines, high school yearbooks or family photographs

Procedure:

1. Ask students to find and clip pictures in magazines or to draw pictures showing three different clothing outfits they would wear for three different occasions, for example: (a) everyday wear for school or work; (b) dress-up occasions; and (c) leisure time occasion.

2. Have students write a paragraph for each picture explaining the occasion(s) for wearing the outfit, how the outfit is suited to the "role" played on that occasion, and any special feelings that go along with the outfit (relaxed, comfortable, uncomfortable, important, quiet, noisy, polite, sloppy, carefree, sexy, classy, masculine, feminine, etc.).

3. In small groups, have students browse through old magazines, yearbooks, or family photographs looking for styles of dress for school/work, leisure, and dress-up occasions. Have them compare these styles with their own pictures.

4. Have a class discussion using the following questions:

   What changes have occurred in the past few years in the way men, women, and teenagers have dressed?

   What could be responsible for these changes? Do you like the changes?

© *CTIR*
University of Denver

Are there some types of clothing which were/are worn by both males and females? If so, for what occasions?

What outfits clearly demonstrate or suggest a specific role being played?

How do clothes affect feelings about an occasion?

How do clothes affect behavior? Do you behave differently in different kinds of clothes? Do clothes make the person?

If you could choose the fads or styles of dress for the future, what would the styles of dress be for the roles you'll play?

Follow-up:

Have students interview parents about their styles of dress for the occasions when they were teenagers and ask about their feelings which went along with each type of dress. Groups in class could compare and share information learned from their parents and then proceed by comparing with their own generation's pictures.

© *CTIR*
University of Denver

Title: ROLES PLAYED IN "OLDEN DAYS"

Introduction: City directories no longer provide community information in quite the colorful way they once did. Census reports no longer include street by street listings of residents. In this activity students will investigate the occupational roles of men and women in a town during the early part of this century, while utilizing sources not commonly found in today's society.

Objectives:

To become acquainted with data from historical documents

To form generalizations about men's and women's roles in earlier days

Grade Level: 6-12

Time: Two class periods

Materials: Handout #17, "Twelfth Census of the United States"
Handout #18, "Aurora City Directory"
Handout #19, "Census and City Directory Worksheet"
(Teachers are encouraged to use city directories and census reports from their own communities, if they are available. Inquire at libraries, museums, or local historical societies for copies or reprints.)

Procedure:

1. Divide the class into small groups and distribute Handouts #17 and #18 so that each group has a different set of pages. Discuss with students how to read an old city directory by interpreting together three or four entries. Call student's attention to commercial advertisements.

2. Distribute Handout #19 and have each group complete one.

2. From the samples, make inferences about the community:

   What was life like in this community from the standpoint of roles and jobs?

   In what role or job were most women involved? Most men?

   What kinds of work were available for women? For men?

   How were wives listed? How were women who worked outside the home listed?

© CTIR
University of Denver

What unusual or interesting entries did you find?

What changes occurred between 1900 and 1931?

What generalizations can be made about the roles and status of women and men in this town during 1900 and 1931?

Follow-up:

Using recent census or labor statistics (in an atlas), have students find out the percentage of women working outside the home at the present time or in the recent past. Have them determine an approximate percentage of women working outside the home based on the sampling in the directory and the 1900 census. Ask students to compare the figures and share their findings with the class.

© CTIR
University of Denver

Title: HOUSEHOLD DUTIES: WHICH ARE FOR YOU?

Introduction: The division of labor has varied among societies. Whatever the family structure or the societal structure, everyone fills certain roles. In traditional societies, these roles are handed down from past generations with virtually no individual choice available. In every culture the roles people fill are partially divided along sex lines, though some societies are more flexible than others. Students will be asked to consider the responsibilities of men and women in caryring out household tasks in our society today.

Objectives:

To discuss whether or not household duties should be sex related

To compare personal viewpoints with those of the class

To compare the roles of women and men in the past with those of today and speculate about changes in the future

Grade Level: 6-12

Time: One - two class periods

Materials: Handout #20, "Household Duties: Which Are For You?"
Handout #21, "Roles of Women and Men: Past and Present"

Procedure:

1. Distribute Handout #20 and ask students to complete the chart. Tally the class responses on a chart on the board or a transparency.

2. Discuss the results:

   Which duties are perceived as primarily female? Male?

   Which duties has the class indicated should be shared by husband and wife? Is there a consensus among males in the class? Among females? Is there a class consensus? If there are differences between the male and female answers discuss possible reasons for the differences.

   How are these answers different from those your grandparents might have given?

   Why do you think women and men are sharing more responsibilities than in the past?

© *CTIR*
University of Denver

3. Have students read aloud Handout #21 and ask them to cite additional reasons for more sharing of responsibilities today. Discuss the first paragraph. Is stereotyping evident in that paragraph?

4. Have students study the charts and graphs on the handouts. Discuss:

   What "other activities" could be listed for women's time in the 1980s?

   Notice the different categories in the women's time charts as compared to the men's time charts. Should the categories be the same? What should the categories be for each (work, leisure-work, wife-mother-other, husband-father-other, household-activities-work-leisure, parenting-household-work-leisure)?

   How do statistics and "official terminology" continue or change stereotypes?

   What can individuals do to help erase stereotyping of this kind?

Follow-up:

1. One place in the home which has changed so much, and thus changed the roles of women and men, is the kitchen. Individual students can build a diorama or draw a floor plan of a colonial kitchen and a kitchen of the year 2001. A short text explaining the use of the kitchen in the models/plans can be given orally or put on tape.

2. Have students make a mobile about the changing roles of women and men.

3. Have students trade Saturday household chores (or household chores for a week) with a friend or classmate of the opposite sex and then write a few paragraphs explaining differences and similarities between their usual chores and that person's chores and whether or not they enjoyed the experience. Have the students ask their new "parent" to add a few comments to the paper. Finally, they should include any reasons other than sex roles which might explain the differences in the chores designated for each student.

© *CTIR*
University of Denver

Title: IS THERE AN IDEAL AMERICAN FAMILY?

Introduction: The "ideal American family" of father (breadwinner), mother (housewife), and children (one boy and one girl), often portrayed in the media and folklore of our society, may exist for some, but does not for the vast majority of Americans. Parental roles, too, may be perceived and reported differently than in real life. If tolerance and understanding are to develop within our communities, recognition and acceptance of differences among families must occur. If stereotypical perceptions about those differences and about parental roles are to disappear, dialogue must begin among the young.

Objectives:

To identify several different types of families in U.S. society today and to compare them with households of the past

To discuss parental roles within a family

To suggest ways tolerance can be developed in a community

Grade Level: 6-12

Time: Two - three class periods

Materials: Butcher paper
Markers
Handout #17, "Twelfth Census of the United States"
Handout "18, "Aurora City Directory"

Procedure:

1. Have students brainstorm, suggesting different kinds of families (living in one household) in the community. Write student suggestions on a large butcher paper and have it posted for the duration of the lesson. Examples of families include:

   Father, mother, children
   Man, wife
   Single parent, children
   Grandparent, parents, children
   Foster parents, children
   Surrogate parents (brother, sister, and so forth), children
   Single adult
   Singles (unmarried friends)
   Group homes

© CTIR
University of Denver

Variations of these examples are many and should be discussed and listed. Natural children, adopted children, step and half-relations, working parent, homemaker, cousins, and other relatives--the broader the list, the more likely all students will feel comfortable in discussing this subject because they will recognize their family among those listed.

2. Briefly explain the concept of nuclear and extended families. Ask students to identify nuclear and extended families among those listed on the butcher paper. Discuss how change is occurring in our perceptions of what the ideal nuclear or extended family should be or in fact, is. Ask students to recall television programs which show this change (reruns of 1950s programs as compared to current programs). Movies and stories also could be used as examples. Have students give examples from those same programs of changes in parental roles.

3. Distribute Handouts #17 and #18 to compare households of today with those earlier in this century. Draw students' attention to several examples showing people who live in one household. Discuss their ages, occupations, and relationships. (NOTE: The census lists all members, but the directory gives no children under 18; the census lists ages, the directory does not; the directory gives addresses, the census only "suggests" households by the way people are listed.) Discuss the following questions:

   How are these families similar or different from those listed on the butcher paper?

   After comparing and discussing thus far, what conclusions can be drawn about American families, past and present?

4. Explain that the class discussion will now go one step further and focus on adult (parental) roles within the family. Again, ask students to brainstorm and write lists on the board, including: (a) the things only a mother can do for a child; (b) the things only a father can do for a child; and (c) the things only a parent can do for a child.

   Change "mother" to "female" and "father" to "male" and further refine the list. For example, can the same things a mother does be done by another woman? Done by any parent? Refine and discuss until the class reaches consensus. (There may be some strong value judgments emerge, but essentially, only a woman can bear and breast feed a child, all other roles and activities can be carried out by either a male or female.)

5. Recap this point by showing how many types of families on the butcher paper list have an adult, other than a natural parent, carrying out the parental role.

Debriefing:

1. Why are there so many different kinds of families in our society?

2. How does society benefit from having different types of families?

© *CTIR*
University of Denver

3. How do individuals benefit from society allowing different types of families and households?

4. What problems arise because of these differences?

5. What can be done to make different types of families feel accepted in a community?

Evaluation: Have each student write a paragraph or two completing this idea: "Differences in families are okey because . . ."

© CTIR
University of Denver

Title: "A WOMAN'S PLACE"

Introduction: Where exactly is a "woman's place," anyway? Using this activity, students can discover or reaffirm that a "woman's place" can and should be everywhere--at home, at work, in sports, in Congress--anywhere! It can be used to introduce or culminate a unit about roles of women. Its effectiveness lies in the high effect it produces within each individual.

Objectives:

To articulate traditional roles of men and women in the U.S.

To discuss roles available to women in the U.S.

To clarify personal values about appropraite roles for women and men

Grade Level: 9-12

Time: One class period

Materials: Records or tapes of: Born A Woman by Sandy Posey (MGM Records; I Am Woman, by Helen Reddy (Capitol Records); and Free To Be You and Me, by Marlo Thomas (New York: McGraw-Hill Book Company, 1974).* Handout #22, "A Woman's Place"

Procedure:

1. Play the record/tape "Born A Woman" for students and ask them to listen for the traditional roles and feelings prescribed to women ("you're born to be stepped on, lied to, cheated on, and treated like dirt"). Handout #22 can be distributed so students can read the words as well as listen to them.

2. Play "I Am Woman" and have students listen for how attitudes toward what women can do are changing.

3. Play "Free To Be You and Me" which makes us look to a future when both sexes have risen above any type of sex discrimination.

---

*Pending copyright permission, a tape of these three songs will be available from CTIR. The Evaluation Card found in the back of the book has space to put your name and address if you want a copy when it is available.

© CTIR
University of Denver

4. Hold a class discussion using the following questions:

   Which of the songs is best representative of the experiences of women? Why?

   What are some inequalities suggested by the lyrics in the first song?

3. Introduce the word feminist and ask for definitions. Have students look up the definition in a dictionary. Ask students the following questions:

   How many of you are feminists?

   Does changing "a woman's place" in society change "a man's place?" Explain.

Follow-up:

1. Ask students to bring in songs that illustrate roles of men and women. Play them for the rest of the class.

2. Students can write a song from a man's point of view. Discuss what ideas should be included in order to express human rights principles and a man's viewpoint.

3. Students can create a comic book showing how the "places" of women and men have changed in our nation.

© *CTIR*
University of Denver

Title: THE MACHO MYTH

Introduction: The idea of liberating women and men gained momentum during the 1970s. Realizing that stereotyping has been applied to men as well as women, many people in society are working to erase past misconceptions about the roles of men, and to replace those mistaken ideas with realistic images.

Objectives:

To summarize a written source

To differentiate between the myth and reality of the concept masculinity

Grade Level: 11-12

Time: One class period

Materials: Handout #23, "Letting Go of the Macho Myth"

Procedure:

1. Distribute Handout #23 and have students read the article.

2. As a class, reach consensus on the main points found in the article. Have a class discussion using the following:

   Give examples from your experiences or your society which illustrate the "myth of masculinity." How do these experience compare with ideas in the article?

   How might these examples cause harm?

   Which seem to be relatively harmless?

   What is a "real man?"

   How do people determine what masculinity is?

   What events in the future might change the concept of masculinity again?

© *CTIR*
University of Denver

Title: WORKING WOMEN: IN AND OUT OF THE HOME

Introduction: Increasing numbers of women working outside the home and the on-going equal rights debate have been both unifying and divisive forces within the ranks of women. This activity encourages students to investigate the situation in their own community.

Objectives:

To develop and ask appropriate questions

To gather and sort data in order to support or refute an argument/postion

To investigate the conflict between women working in and outside the home

Grade Level: 9-12

Time: Four class periods and homework

Materials: Handout #24, "Working Women and Women at Home"
Guest participants in class

Procedure:

1. Day 1. Write on the board, in two columns, "Women working at home say/believe . ." and "Women working outside the home say/believe . ." Distribute Handout #24 and have students read aloud the article. Ask students to give statements from the article telling what women in each category say or believe about the topic. As these are given, summarize each statement in the appropriate column on the board.

2. Explain that in order to get more information about this possible conflict, the class needs to do more research. One way is to speak directly with women in interviews, surveys, and to have a panel discussion. Divide the class into three groups and have each group brainstorm questions for one of the following:

   a. interview questions (10-20 questions)
   b. survey questions (5-10 questions)
   c. questions for panel members (10-20 questions)

   Have the groups exchange questions and tasks, adding to and modifying the lists until each group has had input into all three.

© CTIR
University of Denver

3. Day 2. Before class, modify the questions and have them reprinted so each group has several copies for their task. The questions should reflect student thinking and wording, but also should cover all aspects of the conflict so that sufficient data will be avilable for a student decision. Examples of questions are:

   Do women feel a conflict exists? Is there evidence that shows a conflict exists? That none exists?

   What are the advantages and disadvantages of each working position (in and outside the home)?

   Are homemaking responsibilities clear to others? What are they? Could or should men be considered homemakers?

   Are the responsibilities of women working outside the home clear to others? What are they? Are they the same as men who work outside the home?

   Does the role of homemaker change throughout a person's lifetime?

   What part does volunteerism play in a homemaking career? In a career outside the home?

   What contributions have been made to society by each group?

   What can be done to ease the conflict or change the perception of conflict?

4. Assign some students to arrange for a panel of women to appear before the class, some to conduct surveys, and some to interview women. Both women who work outside the home and homemakers should be represented in each case.

   Distribute the questions for each group and leave the remainder of the class period for planning the tasks. Allow several days for completion of the tasks.

5. Day 3. The first group holds a panel discussion. Each woman guest should be allowed three to five minutes for a speech, but most of the time should be spent with students asking the questions they developed and others. The teacher should moderate the discussion.

6. Day 4. Have reports from the survey and interview groups. Hold a class discussion.

   Does antagonism exist in the community between these two groups of women? Cite evidence.

   What can be done to alleviate any problems that exist?

© *CTIR*
University of Denver

Evaluation: Have each student write letters to the women interviewed and panel members, thanking them for participating, briefly telling what they had learned from this activity and (if appropriate) the class recommendations for alleviating the problem.

The class can choose the best letters to actually be sent to the participants.

© CTIR
University of Denver

Title: THE LAW AND PARENTHOOD

Introduction: Because our society assigns certain sex roles to men and different sex roles to women, and often defines proper behavior legally, individuals may be hampered in the exercise of what they see as their basic human rights. This activity will allow students to document changes in laws and rules that previously have been based on sex role stereotyping.

Objectives:

To articulate and share views about parenthood via case studies

To make and defend decisions regarding discrimination based on sex

To investigate community practices and attitudes about parenthood rules and compare them with federal guidelines

Grade Level: 9-12

Time: Two - three class periods and homework

Materials: Handout #25, "Case #1, Mr. Gary Alleman's Case and Case #2, Mrs. Mary Morgan's Case"
Handout #26, "Case #3, Mr. Richard Dennis' Case"

Reference: Resource person or document giving your school district policies on maternity and paternity leaves

Procedure:

1. Cut apart Handout #25. Divide the class into two groups, give one group Mr. Alleman's case and the second group Mrs. Morgan's case. Each group now becomes a jury, selecting a foreman/forewoman. Each group should make a decision for its case and respond to the questions following each case study.

2. Bring both groups together and have each summarize its case and decision. Discussion should center around the following questions:

   What do the cases have in common? What are the differences?

   Should an employer treat employees differently ont he basis of sex?

3. Distribute Handout #26 and ask students to read Case #3. Discuss the questions on the handout.

© *CTIR*
University of Denver

4. In groups of two or three students, have some students contact employers in the community and report their findings to the class. They should find out:

   What are the policies of other employers and large business on the issues of paternity and maternity leaves?

   Have these policies been instituted recently? If so, why?

4. Have some students conduct a survey of adults and teenagers regarding paternity and maternity leaves and report findings to the class. Use the following questions:

   Should a man be allowed to take leave from a job when he and his wife have a baby?

   Should a pregnant woman be allowed to work until the birth of her child?

5. Have some students contact a federal social agency, a lawyer, or the library to find out exactly what the federal antisex discrimination guidelines are, and report their findings to the class.

Debriefing:

1. Do you agree or disagree with community practices and attitudes regarding paternity and maternity leaves? Why are these issues important?

2. Are the practices and attitudes in the community in step with federal antisex discrimination guidelines? If they are not in accord, what could be done to change the situation?

Evaluation: Have each student write an essay based on Margaret Mead's quote, "Every time we liberate a woman, we liberate a man."

© *CTIR*
University of Denver

Title: RAISING NONSEXIST CHILDREN

Introduction: The past two decades have brought about many changes in attitudes about raising children. Though there is disagreement among Americans about the value of a nonsexist approach, its advocates have increased in number recently, and it no longer seems to be a radical philosophy. In fact, its precepts closely parallel those of the Universal Human Rights Declaration.

Objectives:

To list some causes of recent changes in family life

To discuss, define, and evaluate a nonsexist approach to raising children

Grade Level: 6-12

Time: One - two class periods

Materials: Handout #27, "Raising Nonsexist Children"
Handout #28, "Worksheet for Raising Nonsexist Children"

Procedure:

1. Distribute Handout #27 and have students read the article. Distribute Handout #28 and have students complete the worksheet using information in the article for most answers.

2. Discussion should be based on the worksheet questions. After a thorough exchange of views, find out if any students have changed their minds about nonsexist child raising.

Evaluation: Have each student write a definition and list examples of nonsexist child raising.

© CTIR
University of Denver

PART II

HANDOUTS

© CTIR
University of Denver

THE UNITED STATES VS. SUSAN B. ANTHONY (1)
(A Play in Two Versions)

THE BACKGROUND - the year 1872

On one of the last days for voter registration in Rochester, New York, Susan Anthony got her two sisters and a dozen other women residents and together they marched through a crowd of gaping men in a barber shop and demanded that they be registered as voters. The election board offered a few faint objections, but Susan read them the Fourteenth Amendment and the article in the State Constitution regarding the election oath. As neither document contained any sex qualifications Susan warned the men that if they refused to register the women she would swear out warrants for their arrest and pay the whole cost of the suits herself. The men then agreed to register them and on election day permitted them to vote. Every paper in the country carried sensational stories, most of them demanding that the women, especially Susan Anthony, be severely punished. About two weeks after the election, a United States deputy marshal called at the Anthony home and informed Susan that she was under arrest for illegally voting.

THE INDICTMENT

" . . . without having a lawful right to vote in said election district the said Susan B. Anthony, being then and there a person of the female sex, as she, the said Susan B. Anthony, then and there well knew contrary of the statute of the United States of America in such cases made and provided, and against the peace of the United States of America . . . did knowingly, wrongfully and unlawfully vote. . . ."

CHARACTERS

Clerk
Henry Selden - defense lawyer
Judge Hunt
Susan Anthony
Richard Crowley - district attorney - prosecution lawyer
Narrator
Jury

INFORMATION FOR THE DEFENSE

The indictment charged Susn with having voted in defiance of a Statute of the United States. However, the original Constitution claimed little power over the election laws of the separate states. It provided that U.S. Senators must be elected by the state legislatures, but left members of the House of Representatives, the state legislatures themselves and all state officials to be chosen or appointed by the citizens, all of them or only some of them

© *CTIR*
University of Denver

depending on what each state preferred. The law under which she was arrested was passed in 1870 to halt the voting of southern rebels following the Civil War.

Susan's defense was based on the 14th and 15th Amendments. Examine these to see if they limit the rights of women.

INFORMATION FOR THE PROSECUTION

Susan was arrested for violation of Section 19 of an Act of Congress which required that anyone voting knowingly without having the lawful right to vote was guilty of a crime and on conviction would be punished by a fine not exceeding $500, or by imprisonment not exceeding three years. The law was passed in 1870 to halt voting by southern rebels following the Civil War.

Women had not been given the right to vote in New York. Examine the 14th and 15th Amendments to see if they give women the right to vote and the section of the Constitution dealing with elections.

© *CTIR*
University of Denver

THE UNITED STATES VS. SUSAN B. ANTHONY (2)

CHARACTERS

Clerk
Henry Selden - defense lawyer
Judge Hunt
Susan Anthony
Richard Crowley - district attorney, prosecution lawyer
Narrator
Jury

THE TRIAL

Narrator: Evidence has been presented in the case of the United States vs. Susan B. Anthony and the lawyers are now making their summary statements. The defense lawyer, Henry Selden speaks:

Selden: The only crime Miss Anthony is guilty of is that she is a woman. If the same act of voting had been done by her brother under the same circumstances, the act would have been honorable, but having been done by a woman it is said to be a crime. I believe this is the first time in which a woman has been brought into a criminal court, merely on account of her sex. Miss Anthony voted in good faith, believing that the U.S. Constitution gave her the right to vote. (Sits down)

Narrator: The prosecution lawyer, Richard Crowley, summarizes the case against Miss Anthony:

Crowley: Miss Anthony's intentions may have been good, but we are not here to argue what her intentions were. By voting, for whatever reasons, she violated a law of the United States and is, therefore, guilty of a crime. (Sits down)

Judge Hunt: (Pulls out a sheet of paper and reads from it) The right or privilege of voting is a right given under the Constitution of the State, not of the United States. The legislature of the state of New York has seen fit to say that voting shall be limited to the male sex. If the 15th Amendment had contained the work "sex" the argument of the defendent would have been correct. The 14th Amendment gives no right to a woman to vote and the voting of Miss Anthony was in violation of the law. She was not ignorant of the facts. Upon this evidence, I suppose there is no question for the jury and that the jury should be directed to find a verdict of guilty.

Adapted from account given in Alma Lutz, Susan B. Anthony, pp. 209-213.

© *CTIR*
University of Denver

Selden: (Jumping to his feet) The jury should determine whether or not the defendent is guilty of any crime!

Judge Hunt: The question, gentlemen of the jury, is a question of law and I have decided as a question of law that the 14th Amendment did not protect Miss Anthony's right to vote. And I have decided also that her belief and the advice which she took does not protect her in the act which she committed. If I am right in this, the result must be a verdict on your part of guilty and therefore I direct that you find a verdict of guilty.

Selden: (Again jumping to his feet) That is a direction that no court has power to make in a criminal case. The jury must decide.

Judge Hunt: Take the verdict, Mr. Clerk.

Clerk: Gentlemen of the jury hearken to your verdict as the Court has recorded it. You say you find the defendant guilty of the offense whereof she stands indicted, and so say you all.

Selden: (Protesting) The Court has no right to make such a direction. I insist that the jury be polled.

Judge Hunt: No! Gentlemen of the jury, you are discharged.

Narrator: The jurymen file out of the jury box and leave the courtroom. The next day Judge Hunt is preparing to pronounce the sentence against Susan:

Selden: My defendant has been denied a right of trial by jury, I move for a new trial.

Judge Hunt: Motion denied. Will the defendant please rise.

(Susan Anthony stands)

Judge Hunt: Has the prisoner anything to say why sentence shall not be pronounced?

Anthony: Yes, your honor, I have many things to say; for in your ordered verdict of guilty, you have trampled underfoot every vital principle of our government. My natural rights, my civil rights, my politcal rights, my judicial rights are all ignored.

Judge Hunt: I cannot listen to a rehearsal of arguments your lawyer has already presented.

Anthony: May it please your honor, I am not arguing the question but simply stating the reasons why sentence cannot in justice be pronounced against me. Your denial of my citizen's right to

© *CTIR*
University of Denver

vote is the denial of my right of consent as one of the governed, the denial of my right of representation as one of the taxed, the denial of my right to a trial by a jury of my peers.

Judge Hunt: The Court cannot allow the prisoner to go on, please sit down.

Anthony: (Ignoring his command to sit down) I speak for all women who are under the yoke of laws made by men . . .

Judge Hunt: The Court must insist, the prisoner has been tried according to established forms of law.

Anthony: Yes, your honor, but by forms of law all made by men, interpreted by men, carried out by men, in favor of men and against women.

Judge Hunt: (Shouting) The Court orders the prisoner to sit down. It will not allow another word.

Anthony: (Pays no attention to judge) When I was brought before your honor for trial, I hoped for a broad and liberal interpretation of the Constitution and its recent amendments that should declare all United States citizens under its protection. I hoped to find an equality of rights guaranteeed to all persons born or naturalized in the United States. But failing to get this justice--failing, even, to get a trial by a jury not of my peers--I ask not leniency at your hands--but rather the full strength of the law.

Judge Hunt: (Exasperated) The Court has heard enough. The prisoner will sit down.

(Susan Anthony sits down)

Judge Hunt: The prisoner will stand to hear the sentence. Your are hereby ordered to pay a fine of $100 and the costs of prosecution.

Anthony: May it please your honor, I shall never pay a dollar of your unjust penalty. I will continue to urge all women to recognize the old revolutionary slogan that "resistance to tyranny is obedience to God."

Judge Hunt: The Court will not require that the defendant be imprisoned until she pays the fine. Court is dismissed.

Narrator: This clever move, to not give Susan the alternative of paying the fine or going to jail, was obviously planned in advance. It made it impossible to carry the case to the United States Supreme Court.

© *CTIR*
University of Denver

Handout #14

BIOGRAPHIES OF GRANDPARENTS

This project will require individual research. If your grandparents live nearby, visit and interview them. Use a tape recorder if you like. If they don't live nearby, your job is a little tougher. You'll either have to write to them, or talk to your parents and other relatives to find out the information you'll need to know.

Divide your biography into several chapters. Sample questions are listed below to help you gather information from your grandparents. Ask the following questions:

1. EARLY LIFE: Where were you born? Where did you spend most of your life? Did you grow up in a rural (country) or urban (city) environment? What kinds of activities did you do with your father? Your mother? Other relatives? What toys did you have as a child? What kinds of activities did you do for fun?

2. TEENAGE YEARS: How old were you when you went on your first date? What clubs did you belong to? Did you finish high school? What activities were available for teenagers? What kind of transportation was available? What was your first job? Was there a "generation gap" between you and your parents? What do you remember about clothing styles? What fads did your generation have? What differences or similarities do you see between your "teenage years" and your grandchildren's? What are some things that girls can do today that they couldn't when you were young?

3. MARRIAGE/FAMILY: How did you meet your spouse? How old were you when you were married? What qualities attracted you to one another? How soon did you have a family? How many places did you live? What ideas did you think were important in raising children? What advice did you give? Did your children take your advice?

4. EARNING A LIVING: How did you choose an occupation? What kind of help did you have getting started? How many different jobs did you have? If you were a young person today, what kind of job would you choose?

5. FINAL CHAPTER: (You decide what's important for ending your grandparents' biography.)

© *CTIR*
University of Denver

SIMILARITIES AND DIFFERENCES BETWEEN GENERATIONS

	SIMILARITIES TO MY LIFE	DIFFERENCES FROM MY LIFE
EARLY LIFE		
TEENAGE YEARS		
MARRIAGE/FAMILY		
EARNING A LIVING		
FINAL CHAPTER		

© CTIR University of Denver

Handout #16

TREASURES INVENTORY

What "treasures" did your parents or relatives save as they were growing up and in later years? Interview them and, if possible, look at their treasures. Take an inventory of the items on this chart and summarize the comments about the items. Mark items saved during childhood with "C" and those saved as adults with "A."

Mother's (grandmother's, aunt's) treasures	C or A	Why was the item saved?
Father's (grandfather's, uncle's) treasures	C or A	Why was the item saved?

Now take inventory of the very special items you have saved over the years.

Your own treasures	Why was the item saved?

© *CTIR*
University of Denver

TWELFTH CENSUS OF THE UNITED STATES

State: Colorado
County: Arapahoe

Schedule No. 1 - - Population

Supervisor's District No. 1 Enumeration
Enumeration District No. 148

Montclair Precinct
Fletcher Town

Enumerated by me on the 19th day of June, 1900 Robert Davidson, Enumerator

Name	Relation	Birth	Age	Birthplace	Occupation
Brantley, Alice	Head	Dec., 1848	51	Pennsylvania	
Clark, Paul C.	Son	Feb., 1873	27	Minnesota	Motorman Street RR
Barnard, Frank	Head	Sept., 1867	33	New York	Motorman Street RR
Barnard, Hazel	Daughter	July, 1895			
Stone, Lettie	Housekeeper	June, 1861	38	Indiana	Housekeeper
Stone, Melvin A.	Son of Housekeeper	October, 1891	8	Kansas	At School
Siebold, Christian	Head	May, 1879	21	New York	Bookkeeper - Clothing
Siebold, Della	Wife	Feb., 1880	20	Massachusetts	
Rogers, Charles F.	Boarder	July, 1866	33	Ohio	Surveyor
Rogers, Frances H.	Boarder	July, 1874	25	Illinois	
Infant not named	Boarder	April, 1900	½	Nebraska	
Scanning, James	Head	Dec., 1839	60	Ireland	Proprietor of Dairy
Scanning, Margaret	Wife	Sept., 1854	45	Ireland	
Scanning, Mary	Daughter	Dec., 1879	20	Colorado	Dairywoman
Scanning, Micha[illegible]S.	Son	April, 1883	17	Colorado	Dairyman
Scanning, Marga[illegible]t	Daughter	July, 1885	14	Colorado	At School
McHardy, David	Head	April, 1854	46	Canada	Carpenter
McHardy, Louise	Wife	Sept., 1859	40	Pennsylvania	
McHardy, Mavis	Daughter	December, 1889	10	Colorado	At School
McHardy, Norman	Son	March, 1891	9	Colorado	At School
McHardy, Louise	Daughter	June, 1899	11/12	Colorado	
Lockwood, Edward	Head	Sept., 1845	54	New York	Commercial Travel
Lockwood, Hortense B.	Wife	July, 1847	52	New York	
Hatch (?), Lucy M.	Boarder	Nov., 1890	9	Colorado	At School

Four pages of the 1900 census, taken from the Aurora Historical Society newsletter, May 1978, Volume 3, No. 4.

© CTIR
University of Denver

Mills, John W	Head	May, 1872	28	Iowa	Farm Laborer
Mills, Ada	Wife	Jan., 1878	22	Kansas	
Mills, Frankie	Son	Nov., 1896	3	Colorado	
Mills, Ruby	Daughter	Aug., 1899	9/12	Colorado	
Thompson, Andrew	Head	Dec., 1865	34	England	Livestock Dealer
Thompson, Margaret	Daughter	July, 1884	15	England	At School
Thompson, Robert	Son	March, 1893	7	Colorado	At School
(?), Jessie	Housekeeper	Jan., 1865	35	Scotland	Housekeeper
Nordyke, Clayton B	Head	Feb., 1864	36	Ohio	Patent Medicine Dealer
Nordyke, Luella	Wife	Aug., 1865	34	Indiana	
Howe, ? William	Head	May, 1866	34	Texas	Farmer
Howe, Margaret	Wife	March, 1874	26	Colorado	
Howe, Marguerite	Daughter	July, 1897	2	Colorado	
Howe, Estelle	Sister	Oct., 1876	23	Texas	Telephone Operator
Kelly, Alice	Boarder	Jan., 1884	16	Colorado	At School
Kelly, Maimie	Boarder	Feb., 1889	11	Colorado	At School
Perry, Francis A	Head	Dec., 1860	39	Illinois	Real Estate Agent
Perry, Mary E	Wife	Nov., 1865	34	Canada	
Perry, Lester L	Son	March, 1891	9	Iowa	At School
Scanlon, Annie	Servant	March, 1843	57	Pennsylvania	Servant
Bryans, William A	Head	March, 1877	23	Pennsylvania	Lawyer
Bryans, Vena	Wife	June, 1877	22	Colorado	
Bryans, William A	Son	July, 1899	10/12	Colorado	
Harris, John W	Head	Aug., 1873	25	Colorado	Town Marshall
Harris, Louella M	Wife	May, 1875	25	Iowa	
Harris, Beryl	Daughter	Feb., 1896	4	Colorado	
Harris, Overton F	Son	Dec., 1899	5/12	Colorado	
Baugh, Henry	Head	Oct., 1860	39	Illinois	Day Laborer
Baugh, Alice L	Wife	Aug., 1869	30	Illinois	
Baugh, Florence	Daughter	May, 1890	10	Colorado	At School
Baugh, Horace	Son	Jan., 1895	5	Colorado	
Baugh, Elizabeth	Daughter	June, 1896	3	Colorado	
Baugh, Helen	Daughter	Nov., 1899	6/12	Colorado	
Leslie, James	Head	March, 1871	29	Wisconsin	Carpenter
Leslie, Dorothy	Wife	April, 1875	25	Pennsylvania	
Jones, Bert	Head	April, 1867	33	Wisconsin	Day Laborer
Jones, Marie	Wife	May, 1853	37	Wisconsin	
Swanson, John	Boarder	April, 1882	18	Iowa	Day Laborer

© CTIR University of Denver

Chambers, Pascal	Head	March, 1856	44	Missouri	Dentist
Chambers, Anna B.	Wife	Dec., 1863	36	Illinois	
Chambers, Sallie	Daughter	Dec., 1883	16	Illinois	At School
Chambers, Hattie	Daughter	April, 1886	14	Illinois	At School
Chambers, Lilburn	Son	Dec. 1887	12	Illinois	At School
Chambers, Margaret	Daughter	May, 1892	8	Colorado	At School
Slattery, John	Head	May, 1848	57	New York	Farmer
Slattery, Jane	Wife	June, 1848	51	New York	
Braney, Willie	Boarder	May, 1886	14	Nebraska	At School
Todd, Elmer	Boarder	April, 1866	34	Illinois	Farm Laborer
Hornell, Robert	Head	Dec., 1866	33	Ohio	Farmer
Hornell, Laura M.	Wife	May, 1868	32	Iowa	
Ward, Maud	Boarder	Feb., 1884	16	Colorado	At School
Ward, Wayne	Boarder	Jan., 1895	5	Colorado	
Snyder, Benjamin	Father-in-law	Jan., 1833	67	Pennsylvania	Farm Laborer
Martin, Marion	Head	June, 1874	25	Kentucky	Farmer
Martin, Helen	Wife	April, 1880	20	Scotland	
Martin, Helen E.	Daughter	Feb., 1897	3	Colorado	
Martin, Mary E.	Daughter	May, 1898	2	Colorado	
Cundy, William A.	Head	Jan., 1860	40	Wisconsin	Physician
Cundy, Cora	Wife	Jan., 1868	32	Wisconsin	
Lundquist (?), Vandala	Servant	June, 1880	19	Sweden	Servant
Talbot, John A.					
Watson, Louise	Granddaughter	Sept., 1892	7	Colorado	At School
Watson, Elliot	Grandson	Jan., 1895	5	Colorado	
Talbot, William	Grandson	Dec., 1899	5/12	Colorado	
Lathrop, Mary	Daughter	Dec., 1866	33	Illinois	
Badt (?), Paul	Head	March, 1855	44	Germany	Laundryman
Badt, Marie	Wife	March, 1854	46	Germany	
Badt, Fred	Son	June, 1878	21	Germany	Clerk
Badt, Richard	Son	Sept., 1881	18	Germany	Engineer
Badt, Otto	Son	Aug., 1885	14	Wisconsin	At School
Badt, Diana	Daughter	July, 1886	13	Wisconsin	At School
Badt, Lizzie	Daughter	Jan., 1899	1	Colorado	
Huckins, Calvin (?)	Head	Oct., 1862	37	Maine	
Huckins, Clifton	Son	Aug., 1888	11	Colorado	At School
Huckins, George E.	Son	May, 1891	9	Colorado	At School

© CTIR University of Denver

Hesith (?), Robert	Head	March, 1837	63	Pennsylvania	Brick Mason
Hesith, Lucy	Wife	Nov., 1843	56	Ohio	
Nathen (?), Ellen H.	Daughter	Jan., 1870	30	Missouri	
Crawley, James	Head	March, 1867	33	England	Day Laborer
Crawley, Emma L.	Wife	Sept., 1867	32	England	
Crawley, Edith	Daughter	April, 1891	9	Colorado	At School
Crawley, Joseph	Son	Feb., 1893	7	Colorado	At School
Crawley, Nellie	Daughter	Dec., 1897	2	Colorado	
Munn, William	Head	Oct., 1853	46	Missouri	Farmer
Munn, Millie (?) B.	Wife	Nov., 1863	36	Kentucky	
Munn, Lloyd A.	Son	June, 1888	11	Kansas	At School
Munn, Julie (?)	Daughter	Jan., 1891	9	Kansas	At School
Munn, Leonard	Son	June, 1894	5	Kansas	
Munn, Donald H.	Son	Sept., 1898	1	Colorado	
Wright, Joseph	Head	May, 1840	60	Austria	Cabinet Maker
Wright, Margaret	Wife	June, 1851	48	Germany	
Wright, Richard F.	Son	March, 1871	29	Germany	Miner - Ores
Wright, Arthur	Son	August, 1882	17	Colorado	Stamping - Photographic Mounts
(?) , Chester A.	Lodger	April, 1878	22	New York	Miner - Ores
Midgett, James	Head	Sept., 1858	41	Illinois	Farmer
Midgett, Catherine	Wife	June, 1861	38	Colorado	
Midgett, May L.	Daughter	Feb., 1892	8	Colorado	At School
Midgett, James	Son	Jan., 1894	6	Colorado	
Midgett, George (?)	Son	April, 1895	5	Colorado	
Midgett, Joseph	Son	Dec., 1897	2		
Hilton, Orin N.	Head				
Hilton, Caroline	Wife	July, 1854	45	Michigan	
Woodman, Lucius H.	Nephew	Oct., 1866	33	Michigan	Mining Prospector
Murphy, William H.	Head	Nov., 1856	43	Indiana	Agent - Real Estate
Murphy, Cara Bell	Wife	No., 1866	33	Indiana	
Murphy, Ernest	Son	Jan., 1889	11	Kansas	At School
Florence M.	Daughter	Oct., 1891	8	Colorado	At School
Elsie A.	Daughter	Feb., 1896	4	Colorado	

© CTIR University of Denver

FOUR PAGES FROM THE AURORA CITY DIRECTORY, 1931

Powerine, That Good Gas

Ballard Glen C (Aria) Accountant 1445 Ironton
Ballard Leo E (Ruby) 1360 Clinton
Ballard Lewis (Ollie) Continental Filling Station 1584 Emporia Ph 130
Ballard's Service Station Colfax & Peoria
Ballard Lloyd Aurora Floral Co 1584 Emporia
Ballard Wade 1584 Emporia
Ballard J Wesley (Grace) Filling Station 1054 E Colfax
Barnett Rose 1948 Galena
Barnard Florence Teacher
Barnett Edgar B (Ella) 1418 Emporia
Barker Samuel H (Sarah E) Retired Farmer 1360 Dayton
Barger Virgil B (Hazel E) Fox Rancher 1580 Chester
Barron Fred C (Lena) Salesman

HAND PAINTED CARDS AND FAVORS
For All Occasions
MRS. FRED C. BARRON
23rd and Dayton Ph. Au. 344-J-1

Barton William T (Dilla I) Government Employee 1533 Geneva
Baskett Irma nurse 1549 Chester 23rd & Dayton
Bazden Peter 779 Dayton Patient
Beals Floyd (Daisy) Store 1591 Fulton 1540 Geneva
Beck Claude W. (Connie) Gov't employee 1529 Hanover
Beck Vidas Stenographer—Book-
Bilson Ernest A (Selena) Meatcutter 1615 Chester
Bennett Arthur F (Hazel) Salesman 1299 Boston
Benson Eva Clerk Olga telephone Operator 9200 E. Colfax
Besert Mrs. Rose Night Operator Colfax & Boston
Bessert Rose E Telephone Operator 1531 Geneva
Betke H Machine Shop
Betz Anna 1518 Geneva 1336 Dayton
Bickenbach Samuel E (Agnes L) 1440 Emporia
Bightol Ruth 1353 Emporia 1st 1627 Dallas
Biles J O (Florence) Laborer 1203 Clinton
Bingham C A (Elsie C) Garage 11025 E Colfax
Bingham R C (Dorothy) 1294 [illegible] Auto Painter
Bivions Raymond (Jinny) Laborer 11104 E Colfax
Blackmer John W (Lillian)
Blackwell W W 9752 E 10th Ave borer 1981 Oswego
Blackwell W W Poultry
Blackwood Mrs E J 1995 Akron 9752 E 10th Ave 2080 Hanover
Blades Ralph D Electrician 1390 Dayton
Blaisdell Mrs Alice 1512 Elmira
Blaisdell Hattie Dry Goods 1512 Elmira
Blake Betty House-keeper 1300 Dayton
Blauw Joe (Anna) Stockbuyer 9130 Montview
Bliss Julia Teacher 1555 Clinton
Blosser Green Cler't 1995 Chester
Bohle Albert 1549 Havana Patient
Boaska George F (Olive M) Pool Parlor 10660 E Colfax keeper 1529 Hanover
Boldt Paul R 1671 Galena
Borthwick Mungo (Mrs) Carpenter 10th & Clinton
Bond Clarence P (Bessie) Mechanic 1678 Geneva
Bond W S (Anna) Laborer 2060 Fulton
Bortle Lawrence G (Ethel E) Cook 1446 Jamaica
Bounds Homer S (Mrs) 2061 Galena
Bouton Jay H (Rena) Veterinarian 1555 Boston
Bowen A E 2208 Havana
Bowen John T (Emily) 2074 Galena
Bowser Ross Caretaker David Truck Driver Roland 1908 Clinton
Boyd Charles C Stenographer 11104 E. Colfax
Boyd Charles L (Viola G) Gas Filling Station 12033 E Colfax
Boyd John V (Georgia E) Gardener 11104 E Colfax
Boyd May Real Estate 1445 Emporia
Brannon Glenn 1470 Dayton Clerk
Brant John L (Edith) Mechanic 1572 Emporia
Briggs Edgar W (Della) 1435 Clinton
Brncic Coal 9740 E Colfax Ph 117
Brncic Ernest Mechanic 1541 Emporia
Brncic Frank (Katie) Coal Dealer 1541 Emporia
Brncic Joe Truck Driver 1541 Emporia
Brooks Charles M (Mary S) Farmer 11259 Montview
Brooks Mary B 11,259 Montview
Brown Anna L Teacher 1750 Hanover

© CTIR
University of Denver

Office 20TH & Dayton St.

Eureka Novelty Sales Co 9500 E Colfax
Evans Ernest (Mrs) 1702 Dalias
Evans Robert (Faye) Filling Station Attendant 1190 Boston

F

Farley Arthur D (Ida E) Bus Line Manager 1605 Dallas
Farney Arthur C (Gertrude) Clerk 1263 Chester
Farnham M Lola 1255 Chester
Farnham M-s Minnie W 1255 Chester
Farrell Vade (Mrs) Meat Cutter 2056 Fulton
Feeley Mrs Mae W Teacher 1420 Dayton
Fellnagel George H (Amelia) Veteran 2030 Fulton
Fellnagel Robert R (Edith A) 2017 Geneva
Ferguson Harry J (Annie M) Gov't Employee 1265 Dayton
Ferguson W W 10003 E Colfax
Ferris Steven T (Elnora) 2500 Geneva
Finley Harry M (Margaret) Ex-Pt 1350 Clinton
First National Bank Colfax & Dayton Phone 79
Fitzsimons General Hospital Ph 260
Fitzsimons Taxi Service 960 E Colfax Ph 11
Flaniken Fred P (Belle) Minister 1541 Clinton
Flinn C W (Olive) Laborer 1470 Emporia
Flinn Earl (Jessie) Laundry Worker 1761 Dayton
Flint Cassius A (Nancy J) Brick mason and plasterer 1548 Elmira
Floyd H T (Mildred) Laborer 2000 Fulton
Floyd Lillian 1684 Galena
Floyd Walter J (Anna) 1519 Geneva
Ford Charles W (Susie K) Cook 1336 Moline
Force James H (Ms-jorie) Drug Clerk 1478 Dayton
Forinash Harry (Ethel P) Metal Worker 11710 E Colfax
Forsee Dr James Interne 1535 Geneva
Fox William (Margaret) Farmer Montview & Peoria
Freeman John C (Nettie) Veteran 10259 E 23rd Ave
Freericks Franz 1657 Alton
Freericks Wilmelmine 1657 Alton
Freye Rev Benjamin H (Lillie Mary) Minister Aurora Community Church 2001 Fulton St. Ph 159
Froelich Mrs Elizabeth 1684 Galena
Frohardt John D (Charlotte) Coal Dealer 1641 Hanover
Fry Charles H (Elizabeth) Laborer 1301 Emporia
Fry W W (Adah) Fitzsimons Employee 1433 Elmira
Fugel Mary Tailoress and Sewing 1301 Kenton
Fuller Sarah D Organist 1628 Dallas
Furlong J E 1785 Hanover
Furbacher Mike (Lillian) Painter 2233 Galena

G

Gaina William F (Mary R) Ditch Rider 11716 E Colfax
Galindo M E (Mildred) Army 2062 Galena
Galley J R Minia. Golf 1480 Dallas
Gamble W (Mrs) Mechanic 1349 Ironton
Gantner Albert J (Mary) 1630 Boston
Gard Harry H (Pearl O) 1620 Boston
Gardner Neil (Frances B) Architect 1553 Boston
Garkie James B (Anna) Carpenter 1575 Emporia
Garrett Edward W (Viola) Gardner 23rd & Emporia
Garrison W M (Mrs) 10329 E Colfax
Gastinger Lillian Clerk 1457 Elmira
Gatto Nick (Thelma L) Packing Hs Employee 10403 Colfax

HARRISON & HARRISON

F. A. Harrison **C. L. Harrison**

Attorneys & Counsellors at Law

9513 E Colfax Phone Aurora 41

Aurora, Colo.

Justice of Peace

Police Magistrate

A. O. HILL

1236 Chester **Ph. Au. 193**

© CTIR
University of Denver

Powerine, That Good Gas

Jones Quincy M (Addie E) Poultry Farmer 11101 Montview
Jordan Bertis L (Virginia Lee) 1620 Chester
Jordan Charles R (Mamie) Truck Driver 1421 Emopria
Jordan Jno L (Camilla) 1620 Chester
Jordan Merle V (Mabel) Electrician 1731 Geneva

K

Kane George Pharmacist 1470 Dayton
Katherman Harry M (Leola M) Farmer 1440 Kenton
Kearney Nat (Della) Plasterer 1909 Dallas
Keck A J (Agnes) 1665 Havana
Keck W E Student 1665 Havana
Keel Mrs Mattie S 1735 Dayton
Kelley Herman H (Mellice) Station Agent 1622 Geneva
Kelly C A (Dora) Platt Butter 1542 Yosemite
Kelso Arl R Student 9901 E Colfax
Kelso Leon Student 9901 E Colfax
Kelso Lincoln H Retired Merchant (Pearl) Teacher 9901 E Colfax
Kelts Alfred Mail Carrier 10333 E Colfax
Kerr P R 1331 Joliet
Kier Bill Salesman 1786 Dallas
Kiernan Connie 1551 Boston
Kiernan Frank J (Libbie) U. S. A. Retired 1555 Boston
Kingan Charles A (Martha) 1597 Florence
King T T (Ruth) Auto Tops 1639 Beeler
King's Garage 10245 E Colfax Ave Phone Aurora 121
Kirkegaard Mary 1746 Galena
Kirkegaard Sine 1746 Galena
Kloffke A (Hazel) Laborer 2037 Geneva
Kloppel Harry R (May) Mail Carrier 1915 Dallas
Knowler L T (Hastell) 9513 E Colfax
Kollstrom J 9821 E Colfax
Koons Mrs Maud 1530 Galena
Korn Dan Freight Inspector 1535 Chester
Korn Frank (Kate) Railway Clerk 1535 Chester
Kramer Allison H (Margaret) 10000 E 2nd Ave
Krebs Frank (Hattie) Ex-Soldier 1460 Boston
Kreig William (Ruby) U. S. Army 2076 Galena
Krouskeep Everett M Baker 1300 Lima
Krouskeep Millie Housework 1300 Lima
Kruse Elmer H (Nellie P) Gov't Employee 1022 Geneva

L

Lacewell Alexander (Dorothy) Retired U S A 1336 Emporia
Lake Hoyt (Eva) Ice 1937 Fulton
Lamberg Dave Ex-Serv 2068 Galena
La Mott Matilda 1610 Boston
Lancaster Blanche 1380 Boston
Lancaster Wallace (Ida) Coal Dealer 1380 Boston
Lange George (Dora) Gardener 1640 Clinton
Lashbrook Robert C (Helen R) P O Clerk 11530 E Colfax
Lasser Joe (Marie F) Garage Owner 779 Dayton
Lassman Edward C (Anna) Plumber 151 1Dallas
Lassman Eugene Student 1511 Dallas
League Daniel M (Elizabeth) Real Estate 2555 Dayton
League Russell Farmer 2555 Dayton
Leasure William A (Carrie) Rancher 1285 Dallas
Leeke Mary R 1331 Joliet
Leibel Geo (Olive) 10660 E Colfax
Leitch Mrs Leyburn 2265 Galena
Leitch Miss Martha 2265 Galena
Leonard Harold H (Thelma) Dairy-

THE AURORA FLORAL CO.

Colfax at Fulton St.

Phones 71-W and 36-W.

Flowers for Every Occasion

W. H. LINCOLN REALTY CO.

Insurance
Loans
Rentals

Homes for Sale and Trade

9714 E. Colfax Ave.

97

© CTIR
University of Denver

Powerlube Motor Oil

Sloan James (Allie) Carpenter 1740 Galena
Smith Alva B (Lela) Real Estate 2005 Fulton
Smith Bessie L Music Teacher 1628 Dallas
Smith Catherine 1104 Dayton 1105 Dayton
Smith Charles L (Nora D) 1615 Clinton
Smith Charles (Ruth) Student 1915 Galena
Smith Earl 1525 Emporia
Smith Edwin (Stella P) Mint Helper 1004 Dayton
Smith E Jack Poultry 1105 Dayton
Smith Frank (Ethel) Orderly Fitzsmons 11852 Montview
Smith Jacob (May) Laborer 1950 Akron
Smith J P 1606 Chester
Smith Kenelm (Minnie) Gov't 1775 Dayton
Smith Margaret Student 1540 Dallas
Smith Otto (Barbara) Iron Worker 26th & Iola
Smith Thomas G (Rhoda) 1536 Dallas
Smith William F Rancher 1531 Hanover
Smith William F (Ruth)1605 Clinton
Snodgrass F M 1203 Ironton
Snyder Albert Farmer 1th & Elmira
Snyder A J Laborer 10th & Elmira
Sollenberger I J (Susie) Minister 1529 Emporia
Sollenberger W E Glass Worker 1540 Alton
Spangler Ernest (Edna) Cook 1404 Moline
Sparks S A 22nd & Florence
Speck Adam L (Ida E) Teamster 2083 Galena
Speier John (Lillian) Painter
Spencer Vernon Student 1511 Dallas 1647 Galena
Stafford John E (Anna) Florist
Stark Arthur B (Carrie) Aurora Floral Co. 1541 Galena
Starlight Cottage Camp Colfax & Lima
Starns L A (Mrs) 1638 Galena
Sterling L Worth (Hazel) Jeweler 1701 Dallas
Stevens Omar F (Eva L) Civil Service Employee 11940 Montview
Stevens Oscar W (Lillian) Banking
Stevens Steve (Mrs) 1541 Emporia 1409 Emporia
Steveson H W (Mrs) Employee Fitzsimons 1475 Emporia
Still John Skaggs 1575 Galena
Stillwell S P Cottage Camp Colfax & Nome
Stitt Alfred G (Betty) 9811 E Colfax
Stockman George D (Edith) Retired Captain 1407 Chester
Stoddard William W (Flora) Contractor 1360 Clinton
Stoll Louis (Rose) 1060 Geneva
Storey James P (Mary E) 1343 Joliet
Strauss Frank W (Louise) Clerk 1309 Elmira
Strauss John Carpenter 1309 Elmira
Strauss M W (Maud) R R Switchman 1560 Yosemite
Strine Earnest Clerk 1543 Fulton
Strine Mrs. Maggie 1543 Fulton
St. Therese Catholic Church 14th & Dallas
Stucker David J (Grace) Painter 9746 E Colfax
Stucker Furniture Co., 9746 E Colfax
Sullivan Tony (Mrs) Patient 1536 Chester
Sumners Mrs Emma Christian Science Prac. 1018 Dallas
Sunlight Shop Dry Goods 9709 E Colfax Ave. Phone 98-J.
Sutter Delbert I (May) Bank Cashier 1239 Clinton
Sweeney Frank H (Florence) Day Chevrolet 1571 Fulton
Swedborg A T Merchant 1669 Dallas Phone 77-W
Swedborg A T (Margie) 1669 Dallas
Switzer A R 1720 Chester
Swope Clay W 1480 Dallas
Sykes Clifton 1521 Chester

T

Taft Mrs Bertha L Housework 1522 Geneva
Taylor James (Mrs) Fitz Employee 10200 E Colfax
Taylor Roy J (Hattie L) Government Employee 1735 Dayton
Ted's Vulcanizing Shop Phone 117
Temple William L (Blanche) Cottage Camp 10600 E Colfax
Tennis Mrs Sarah 1545 Dallas
Terrell Pearl (Laura M) 1035 Geneva
Teschemacher C M J (Mrs) Clerk 1275 Dayton
Texas Sta Colfax & Emporia Ph 207
Thames S B (Eloise) Orderly 1542 Dallas
Thaute Tony (Rebecca A) Laborer 2340 Florence
Thomas Mrs Callie V Poultry Raising 1326 Moline

© CTIR
University of Denver

Handout #19

CENSUS AND CITY DIRECTORY WORKSHEET

Study the census report and city directory pages and record the roles or jobs shown. Tally the number of women and men shown for each role or job.

ROLE OR JOB	WOMEN 1900	MEN 1900	WOMEN 1931	MEN 1931

99

© *CTIR*
University of Denver

Handout #20

HOUSEHOLD DUTIES: WHICH ARE FOR YOU?

Your Sex: Male _____ Female _____

Check whom you expect to assume the following roles if you marry.

	HUSAND	WIFE	BOTH
1. Provide income			
2. Changing diapers			
3. Meal preparation			
4. Grocery shopping			
5. Taking out trash			
6. Mowing the lawn			
7. Maintenance of car			
9. Vacuuming and cleaning			
10. Paying bills			
11. Final authority of conflicts in decisions			
12. Discipline of children			
13. Cleaning the garage			
14. Dealing with plumbers, etc.			
15. Selecting children's clothing			
16. Chauffering children to doctors & activities			
17. Teaching children how to dress themselves			
18. Selecting household furniture			
19. Kitchen cleanup after meals			
20. Putting the children to bed			

100

© *CTIR*
University of Denver

ROLES OF WOMEN AND MEN: PAST AND PRESENT

Before the age of modern conveniences, a woman's work was never done. In their preoccupation with "busy-ness," wives found much worth and identity. They found fulfillment and satisfaction in seeing their children eat foods that they themselves had canned and preserved. Children wore clothes made by mother's hands. The wisdom or motivation of this seemingly austere life style is less important than the fact that, up until this point in history, few women have had much, if any leisure to think about. Home and children were their job, their leisure their total life.

The significant change began after World War II with the age of gadgetry and appliances. Dreary household tasks like washing dishes became simplified by automatic dishwashers. Ready-made clothes that were permanent press relieved her from those many hours once spent over a hot iron. Dusting was reduced by furnace filters. Prepackaged frozen foods eliminated the canning and preserving of foods. Vacuum cleaners, electronic ovens, automatic washers and dryers (remember the old clothes line?), "carry-out" dinners from the Colonel, Teflon, self-cleaning ovens, you name it. In a few short years the role of women had changed drastically. A significant amount of free time became available. Men, too, had a bit more leisure, but the change for women was dramatically more significant. A need for an expanded identity and ways to fulfill her need for worth had to be found. The "new life" brought little fulfillment for the woman who opened a box of frozen food--in contrast with her predecessor, who utilized her creative talents and skills in preparing homemade dishes. In short, women began to feel a certain emptiness and sense of inadequacy in their mother-wife role.

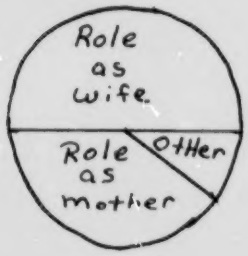
Smaller homes made less work. Disposable diapers further free mothers. Television became a babysitting device. On and on into change, the work that was never done became almost disconcertingly manageable. The rhetorical question put in a TV commercial, "What's a mother to do?," has innocently signaled a serious inquiry into women's values. New questions are being asked. New issues are emerging.

I do not in any way wish to diminish the vital and busy role that a wife and mother still plays. My purpose here, however, is to call attention to what has changed and how this radical change has and will affect our lives--and above all, what to do about it.

Reprinted with permission from Why Marriage?, by Edward E. Ford, (c) 1974, Argus Communications, Niles, Illinois.

© CTIR
University of Denver

Role of Women in 1930s

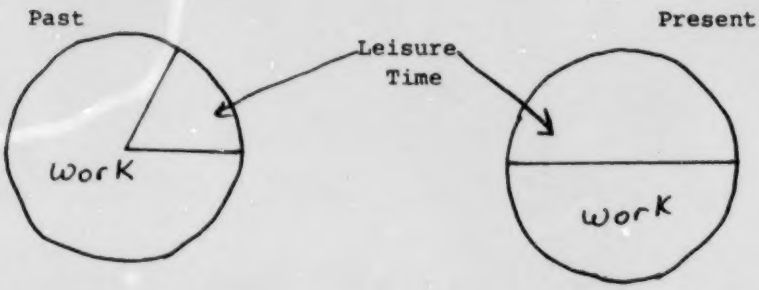


Even here many women found a role which largely was connected to her husband's job, such as belonging to the grange for farmers, or a women's auxiliary of her husband's lodge or a group in their church.

Role of Women in 1980s

A woman's time can now be viewed as:

Roles of Men 1930s and 1980s



© CTIR
University of Denver

A WOMAN'S PLACE

BORN A WOMAN

It makes no difference if you're rich or poor, or if you're smart or dumb. A woman's place in this old world is under some man's thumb and if you're born a woman you're born to be hurt. You're born to be stepped on, lied to, cheated on, and treated like dirt. Ah, if you're born a woman, you're born to be hurt.

A woman's lot is to give and give and go on giving. A woman's got to love and lose and go on living. Well, I was born a woman. I didn't have no say, and when my man finally comes home he makes me glad it happened that way because to be his woman no price is to great to pay.

Yes, I was born a woman. I'm glad it happened that way. Oh, I was born a woman and I'm glad it happened that way. Oh, I was born a woman. I'm glad it happened that way. Oh, I was born a woman and I'm glad it happened that way.

I AM WOMAN

I am woman, hear me roar. Our number's too big to ignore and I know too much to go back and pretend 'cause I've heard it all before. And I've been down there on the floor. No one's ever going to keep me down again. Yes I am wise, but it's wisdom born of pain. Yes I've paid the price, but look how much I've gained.

If I have to, I can do anything. I am strong, strong. I am invincible, invincible. I am Woman.

You can bend but never break me 'cause it only serves to make me more determined to achieve my final goal. And I come back even stronger, not a novice any longer 'cause you've deepened the conviction in my soul. Oh yes, I am wise, but its wisdom born of pain. Yes I've paid the price, but look how much I've gained.

If I had to I can do anything. I amn strong, strong. I am invincible, invincible. I am woman.

I am woman watch me grow. See me standing toe to toe as I spread my loving arms across the land. But I'm still an embryo with a long, long way to go until I make my brother understand. Oh yes, I am wise. But it's wisdom born of pain. Yes I've paid the price, but look how much I've gained.

If I have to I can face anything. I am strong, strong. I am invincible, invincible. I am woman.

© *CTIR*
University of Denver

FREE TO BE YOU AND ME

There's a land that I see where the children are free. And I see it ain't far to this land from where we are. Take my hand, come with me where the children are free, come with me. Take my hand, and we'll live in a land where the river runs free, in a land through the green country, in a land to a shining sea, and you and me are free to be you and me.

I see a land bright and clear and the time's coming near when we'll live in this land, you and me, hand in hand. Take my hand, come along, lend your voice to my song. Come along, take my hand, sing a song for a land where the river runs free. for a land through the green country, for a land to a shining sea, for a land where the horses run free and you and me are free to be you and me.

Every boy in this land grows to be his own man. In this land every girl grows to be her own woman. Take my hand, come with me where the children are free. Come with me, take my hand and we'll run to a land where the river runs free, to a land through the green country, to a land to a shining sea, to a land where the horses run free, to a land where the children run free, and you and me are free to be and you and me are free to be and you and me are free to nbe you and me

You and me . . . Ah . . . You and me . . . Ah . . . You and me . . . and you and me are free to be you and me.

© *CTIR*
University of Denver

LETTING GO OF THE MACHO MYTH

Its tough to be a man these days, you bet. Used to be, a boy could go tromping through the woods and shoot a buck with his rifle and be smeared with the hot, smoky blood by one of his elders, and that was that: manhood.

Then we had proud wars and big, noisy cars with enough gas in them to cruise the boulevard to ensure that men remained men and all was good when they did manly things with other men. They were tough and aloof, like the cowboy in the Marlboro ads who roams the range needing only his bronco and cigarettes for company.

In the last 20 years or so, the good old macho movement has lost momentum. Woody Allen, John Travolta and Arnold Schwarzenegger existed side-by-side as sex symbols while an entire generation of males seemed to suffer a massive identity crisis.

Nobody seemed to know for sure what it meant anymore to be a "real man," whether such an animal was ruthless or tender, invincible or vulnerable, aggressive or gentle. What did men expect of themselves? The underlying assumption of the soul searching and most of the pyschological studies on masculinity was that there existed some set of expressly masculine traits, attitudes and interests essential for men to acquire when they were boys to secure their continued emotional health.

Just what these traits were was the subject of a lot of speculation. Even though most of us cast off such rigid notions as little boys ought to wear blue and play with trucks and little girls ought to wear pink and play with dolls, we persisted in emphasizing the importance of "sex-role identity" in growing up, and in believing that it was impossible to be a stable individual without a secure sense of belonging to one sex or the other.

When a male didn't live up to the stereotype of a traditional man, we explained his difficulties in life and his behavior as resulting from inner sex-role insecurity and inadequacy. Extreme aggressiveness was seen as overcompensation for inner masculine failings. Ditto for weightlifting and woman-hating.

In the early '70s, even as women long consigned to being wives and mothers were making progress liberating themselves from traditional expectations, men began to realize that society had limiting expectations on them as well. Breadwinners? Tough guys? Hard-living, hard-loving, aw-hell-Joe-it's-good-to-see-ya types?

Eric Zorn, writer for the Chicago Tribune. Excerpts from an article in "Contemporary", The Sunday Denver Post, November 29, 1981.

© CTIR
University of Denver

Men wanted their freedom, too, to be able to cry, dance, garden, nurture children and have close emotional relationships with other men, if they wanted, without feeling as if they were failed, incomplete people, disappointments to everyone. This desire was the genesis of the men's liberation movement, a small, relatively unheralded social awareness project that became confused in the minds of many with both homosexuality and conservatisim.

Joseph Pleck, as a graduate student in pyschology at Harvard University in the early 1970s, was mildly active in the men's movement. For the last seven years, Pleck has been chopping at the academic foundation of traditional ideas about sex roles. His work has culminated in a scholary, analytical book, "They Myth of Masculinity" (MIT Press, $17.50), that turns all the old theories upside down and insists upon a brand-new, looser definition of what it means to be a man in the 1980s.

Pleck says that what we think of as natural sex roles are really nothing more than stereotypes. When you examine them you see they are contradictory and inconsistent. The number of men who do not live up to the standard of masculinity is so high that most American men have inferiority as a birthright.

A man's attempts, often vain, to conform to sex-role stereotypes create sort of a double bind: He feels bad because he can't become the person he was never meant to be: an athelete, a millionaire or a stud.

Pleck argues for a much looser conception of what is "good" or "appropriate" behavior for both men and women in relationship to their sex roles. This vision is a polar opposite of the insight that has been dominant in society and academia for the last 50 years.

As our society industrialized and urbanized, old, comfortable structures broke down and left people wondering what being male and female was supposed to mean, says Pleck. The problem was "solved" by the advancement of the theory that masculinity and femininity had deep psychological origins.

For years, he adds, academia has been tinkering with its conception of masculinity anmd femininity, twisting the old theory to conform to the new facts. First, masculinity and femininity were seen as opposite ends on the same scale. Then, they were seen as totally distinct things, so a person could be high in one and low in another, low in both or high in both: Either a high or a low masculinity score can supposedly indicate masculine insecurities that will lead to problems. Pleck sneers that this sort of hocus-pocus with the data is "feeble science."

He further attacks the popular theories about why men become homosexuals, saying that it has nothing to do with strong mothers and weak or absent fathers. His contention is supported by the recently published report from the Kinsey Institute for Sex Research, "Sexual Preference" (Indiana University Press, $15), that systematically refutes the old theories and points to a possible biological cause for homosexuality.

© *CTIR*
University of Denver

"I'm not saying that boys don't need fathers," Pleck insists. "I'm saying that boys don't require fathers to become healthy, happy men. What kids need is adults who love them and care for them and set examples and teach them something about the way the world works. Adults of both sexes, one hopes, but what they need does not come in little packages you can neatly label male and female."

Accordingly, says Pleck, all the theories about little boys being damaged by their relationships with female parents and female elementary school teachers are in error. The same is true of the postulated negative effect of absent fathers. His book cites numerous studies that have tried to show that these factors are harmful, and by reanalyzing the data, he shows how the situation has been misinterpreted all along.

It would be far better for both men and women, Pleck says, if we blurred and intermingled common sex-role stereotypes, or even cast them out altogether. He says our old ideas about proper behavior for men and women simply helped to perpetuate hostility between the sexes by promoting the idea that women were the main cause of "masculinity problems," and indeed, that masculinity only develops in spite of early feminizing influences.

"The old theory makes women both villains and victims . . . There are, no doubt, some men who hate and fear women because of complex psychological dynamics deriving from their relationship with their mothers," he writes. "But it is questionable whether those dynamics in the few should be invoked as the basis of the far more common garden-variety male sexism so evident in our culture."

Sexism can easily be explained, he adds: "Negative male attitudes toward women may justify male social privilege. "Further liberation for women will come along with liberation for men," says Pleck, a supporter of the Equal Rights Amendment. "They're outgrowths (of each other)."

Pleck's argument is that many of the "ideal" masculine attributes such as emotional distance and power do not, ultimately, facilitate good sexual relationships as we have come to define them in this era. The unfeeling man is a perpetuated stereotype, not a psychological reality.

"I would argue that the question today is whether or not we as a society--individuals and parents--are going to reinforce traditional roles or not," he says. "How we decide this depends on whether we find that it's good for people to have traditional behaviors and if they have proven to be of any value."

© *CTIR*
University of Denver

WORKING WOMEN AND WOMEN AT HOME

The woman in the nine o'clock class asked her question carefully but with an angry undertone, "Why is it that working women always act as if women at home were somehow inferior?"

It was not the first time I'd heard that question or that anger. But this time it had a special impact. You see, just minutes before, in the eight o'clock class here at Corning College, Corning, N.Y., another woman with the same intense edge to her voice had asked, "Why do women at home always act as if women who go to work are bad mothers?"

Both women, after all these years of change, felt criticized, pushed, forced . . . by each other, or by some anonymous "forces" of society. Standing on the turf of their own decisions, both saw lines drawn, felt attacked and defensive. Even now.

The night before, in rapid succession, one returning student had described the pressure she felt "from society" to go into the work force. Then another, virtually the same age, had talked about the pressure she felt "from society" to be at home with her children.

They were not crazy, these women, but simply tuned in to criticism. After all, both those messages are received at different decibel levels in different sectors of different towns.

There has been (this is hardly a news bulletin) a great deal of change in life patterns for women. There is no single norm, no single pattern to simply follow. So, we are all much more conscious of the alternatives.

In one place, an employed mother may feel like a pariah. In another, the homemaker may feel denigrated. It still seems peculiarly hard to choose one way of life without implying criticism of another, without feeling criticized by the other.

This experience resonates through many of our lives. Through the life of a working woman whose own mother is a homemaker. Through the life of a woman who returns to work and finds neighborhood friends wary. Through the life of a homemaker who is suddenly uncomfortable with her old office friends.

But it's especially hard right now when society is almost evenly divided. There are virtually equal numbers of women who work in and out of home, virtually equal numbers of mothers of pre-schoolers in and out of the work force. Equal numbers often shake our own equilibrium.

Ellen Goodman, (c) 1982 Washington Post Group/The Boston Globe Group. Reprinted with permission.

© *CTIR*
University of Denver

In such a delicate balance of power, the choice of each individual carries a peculiar weight. Each time someone chooses "sides," we worry that the balance will shift and the "choices" slip . . . away from us.

But I think our anxiety, our offensive-defensive, reflects another sort of balance as well: the equal weight of arguments that are still heard inside our own heads.

In this uneasy detente, in the eye of change, our ambivalence makes us vulnerable to arguments from both "sides." The questions raised in these classes, over and over, for two days suggest the special soft sports and special strengths felt by women.

The mother working outside her home still feels most vulnerable to questions about her children. Are they getting enough of her time, energy, caretaking?

Is one angry at the word "selfish" and the other angry at the word "foolish?" Does one woman's skin prickle at the suggestion of being a Bad Mother? Is the other allergic to the phrase, "Just a Housewife"?

Of course.

I suspect more women feel judged than are actually being judged. After all, the women I met here complained about being criticized but denied being critical. I suppose we all project our ambivalence outward, defending against our own reservations about our lives.

But it is still remarkably hard for any of us to make a critical life choice in this time of unsettling "equilibrium," to weight all the complex values, all the uncertainties and then make a decision without defensiveness.

The toughest question is, finally, the one I was never asked. Why is it always so difficult for any of us to simply say: "I am choosing this way, not because it's right or wrong, but because, on the whole, it seems best for me . . . for mine . . . for now."?

© *CTIR*
University of Denver

Handout #25

CASE #1, MR. GARY ALLEMAN'S CASE*

Gary Alleman is a teacher in New York City. He and his wife had a baby in 1969. Before the 1970 school year began, Mr. Alleman applied to take an unpaid leave from his job to care for his baby. He was told by the school board that he would simply have to quit his job. The New York Schools have a policy allowing women to go on leave in order to care for young children; the women may substitute teach during this time and return to their jobs when their children are older without losing seniority or other rights. The Board refuses to grant this right to fathers. Mr. Alleman argues that he is being discriminated against because of his sex--a discrimination outlawed by the 1964 Civil Rights Act.

Consider the following questions:

1. What is the issue to be decided in this case?

2. What do you think are the school board's reasons for not allowing a male teacher to take "paternity" leaves of absence? What might be Mr. Alleman's reasons for requesting a leave?

3. What is the policy in your school district?

CASE #2, MRS. MARY MORGAN'S CASE

Mrs. Mary Morgan, a teacher at Lincoln Elementary School, became pregnant shortly after the start of the school year, 1971. According to the school district's regulations, a teacher may elect to take a maternity leave upon certain conditions. Mrs. Morgan did not elect to do so since she anticipated the birth of her child during the month of June, when school would be dismissed for the summer.

However, the Board cited another regulation in its policy covering pregnancy: "Teachers shall be required to vacate their positions on the fifth month of the pregnancy." Mrs. Morgan produced letters from her physician attesting to her good health and her ability to continue with her teaching duties. The Board allowed her to continue teaching pending the arbitration decision.

Consider the following questions:

1. What is the issue to be decided in this case?

2. What do you think are the School Board's reasons for wanting pregnant teachers to leave their jobs in the fifth month of pregnancy?

3. What are Mrs. Morgan's reasons for wanting to continue her job?

4. What is the policy in your school district?

© *CTIR*
University of Denver

Handout #26

CASE #2, MR. RICHARD DENNIS' CASE

Richard Dennis, a schoolteacher, has begun a year's maternity leave. Dennis' wife expects a baby July 7, and the Stamford school board says any teacher "upon the birth or adoption of a child" is entitled to two years of leave. "I'll lose a whole year's salary, but I'm going to gain a lot of things that can't be measured in dollars," Dennis said Monday. "It will be very emotionally satisfying." The school board purposely allows men and women to take maternity leave in an effort to comply with federal antisex discrimination guidelines that take effect July 21.

Dennis, a 35-year-old high school psychologist, said he and his wife, Naomi, decided last summer to have their first child. "Since the baby would be something very dear to us, we wanted to be together with it in the beginning," said Dennis, adding that he wasn't sure at first whether he could get a leave. But last March the board's antisex discrimination policy was issued.

"The idea snapped into place . . . The time was right," said Dennis, noting approval for the leave came after a request for it by letter. Dennis described his decision as "purely a matter of priorities. A lot of other men would probably like to take child care leaves when their wives have babies, but they won't permit themselves to because ours is a society where productivity is all important. Most poeple measure themselves in relation to various yardsticks of success. They won't take a year to develop themselves as human beings."

Dennis said he and his wife, who will also take a leave from her New York City school system job as a drug counselor, plan to take their newborn infant on a cross-country journey in the fall.

"Women's liberation is in many ways man's liberation. It makes both sexes question their roles and to ask themselves what they really want for their lives," Dennis said.

Consider the following questions:

1. Compare cases #1 and #3 and explain attitude changes from 1970 to 1976. What do you think brought about these changes?

2. Give legal evidence which might explain the change in attitudes.

3. What do you think the attitudes about paternity and maternity leaves are in your community at the present time?

Reprinted With permission from the The Denver Post.

© CTIR
University of Denver

RAISING NONSEXIST CHILDREN

Raising children must have been an easier job, in some ways, a generation ago. Mothers were full-time mothers. Drugs hadn't appeared in the schools yet. Teen-age pregnancies were rare scandals. And there was widespread agreement on how to raise boys and girls.

Boys were to be tough and competitive and to excel at math and sports. Girls were to be pretty and pleasing and to excel at the duties of housewives and mothers. Everything--school, television, friends--reinforced the barriers each child was assigned according to sex.

But the last two decades have wrought profound changes in family life. Almost every aspect of sex and parenthood has been re-examined, debated and fought about, on battlegrounds ranging from the dinner table to the Supreme Court. In the process, the old consensus on the proper way to raise girls and boys has begun to break down.

Under the impetus of the women's movement, the migration of mothers to the workplace, equal funding for girls' sports and a host of other factors, children of both sexes are being raised with broader options and expectations than their parents knew as youngsters. In some cases, the changes are a matter of parents' conscious choice.

The idea of "nonsexist" child raising emerged with the feminist consciousness raising of the late '60s and early '70s. Ms. magazine published guides to books and toys for "free children." Marlo Thomas produced a television special, record and book, Free to Be You and Me. An adult book on the subject has been published, Letty Cottin Pogrebin's Growing Up Free: Raising Your Child in the '80s."

If nonsexist child raising is not yet the norm, the idea no longer seems so far-fetched, according to several mothers and fathers who have tried to apply it to their own families here.

Nancy Wangen saw a real change in attitudes in the five years she served as affirmative action coordinator for the Hopkins (Minnesota) Public Schools, working with school personnel and parents to uncover sex stereotypes in school books and instructions. At first people would look at Wangen with genuine puzzlement when she discussed the issue, she said. Some parents may still be puzzled, Wangen said, but at least in the mainstream of public opinion, "people accept that concern about (stereotyping) as legitimated."

What is nonsexist child raising? To some parents, it means not setting limits on their children's options in life. "If she wants to be an

---

Linda Owen, The Sunday Denver Post, "Contemporary", June 20, 1982.

© *CTIR*
University of Denver

astronaut," one mother said of her daughter, "she can go for that. If she wants to be a secretary or a homemaker, she can go for that." For other parents, there is a positive goal as well--self-esteem, respect for one another, or teaching children "the confidence and competence to support and take care of themselves," in Wangen's words.

Nonsexist child raising does not mean raising boys and girls exactly alike, at least among the families interviewed for this article. It does recognize individual differences among children--"It's important that they be appreciated for themselves," one mother said.

How do parents put the ideal of nonsexist child raising into practice, and what are the results? The answers vary from family to family. "My children are products of the 1950s," said Mary Peek, a feminist, educator, political activist and author, whose achievements include a study of sex stereotypes in one school system.

When it came to raising children in a nonsexist way, she said, "I don't know how successful I was with my first son. I did a better job with the last two, as my own awareness grew. But I don't know how much I can take credit for. With the youngest ones, I had some help from the culture."

Children learn about sex roles primarily by watching their parents, Peek believes. She was lucky, she said in picking her husband, Ronald, "a man who didn't think he had to change me into something else." Peek was not a domestic type--"I really wasn't into cooking goodies and staying home all the time"--but she placed high priority on her family. She stayed home until her children were in school.

Because she hated housework, she looked for ways to get it over with so the family could pursue more interesting projects. "I made my kids into a work crew immediately," she said. " . . . in those ways I made them feel they all have a responsibility for the upkeep of the family." That the work usually was divided by sex--the boys helped her husband and her daughter worked indoors--didn't bother Peek, though she admitted, "I guess I could have thought more about that." "I'm a house cat; I like indoor stuff," she said. "The reason we (she and her husband) have gotten along so well is that our sexisms match. He likes to putter around outside. I thought of it simply in terms of what we like to do best.

Peek said she's encouraged that girls today are pursuing physical fitness and that "it's begun to be OK for women to have brains." She's discouraged by the high teen-age pregnancy rate, which indicates society still is not giving girls "solid achievement goals, a sense of self-esteem and self-respect as individuals apart from their popularity with the opposite sex."

Nancy Wangen recalls the time, nine years ago, when she served as a parent volunteer at her first-grade daughter's school. "I was out on the playground with the kids, and these three little girls were following me around. They were all in short dresses, high heeled clogs and bare legs on a coolish

© *CTIR*
University of Denver

day. My own daghter was wearing tennis shoes and pants and was climbing on the monkey bars. But all these little girls could do was wait and watch. "I still think of that incident with real sadness for those little girls."

Nancy and Roger Wangen considered themselves feminists, and both say they've "grown a lot" in the last 10 years partly with the help of their two daughters, now teen-agers. In their careers as parents, "We've played the roles as we were socialized," Roger said. "We had a lot to unlearn," Nancy added.

The way Wendy Robinson and her husband are raising their 5-year-old daughter is dictated more by practicality than philosophy, Robinson said. Robinson, director of Minnesota Working Women, an organization of office workers, grew up with the idea of a home where "the father worked, the mother stayed home, everything worked, and there was a white picket fence. But my father died when I was young, so my mother always did the work. But I still believed mothers only worked if they had to."

When she grew up, Robinson wanted to be prepared if she had to work, but, "I thought there were only three options--nursing, teaching and secretarial work." Today, she and her husband are "trying to present options for our daughter," mainly by serving as examples. "She sees both of us going to work; she sees her father giving her baths, doing the laundry and dishes and vacuuming. These wouldn't get done if he didn't help do them."

The couple has tried carefully to select nonsexist toys. Their daughter plays with dolls, trucks, blocks and crayons. Robinson is not wild about her daughter's Barbie doll, but all the neighbors' girls have them. "Culturally, it's a real big thing," she said.

The family doesn't go "overboard" on the idea of non-sexism, Robinson said. "You have to use some common sense. I think she feels she'll have to work, and I think she thinks it's normal. I just want her to know she can do many things. We're trying, through our own experience and example, to let our daughter know there's a big world out there and we don't want to limit her creativity and potential."

Mary Birmingham was "raised in a nonsexist home" and grew up "not recognizing there was such a thing" as stereotyped sex roles for children. When she became the mother of two boys--and, a few years later, a single parent--she took the same approach to child raising.

"I (always have) worked," she said, "that makes automatic differences." Birmingham currently is director of Metronet, a coordinating agency for metro area libraries. After her divorce, when her sons were 4 and 5, she was appointed to the state Board of Education. There, "I became much more aware of the political side of the sexism issue," she said. The boys get more inspiration from books than television, she said, since both parents are in the library business, their friends give the boys lots of books and there are some wonderful nonsexist books being published.

© CTIR
University of Denver

Birmingham recalled the times her sons, both small boys, would come home from school complaining they never got to play basketball because only the big kids got on the tam. "I didn't relaize until I went to a game that all the big kids were girls," she said. "They had never mentioned it."

© CTIR
University of Denver

Handout #28

WORKSHEET FOR RAISING NONSEXIST CHILDREN

1. What happenings, in the past twenty years, have brought about changes in family life?

2. According to the article, what does "nonsexist child raising" mean?

What does it not mean?

3. List actions parents in the article took to raise their children in a nonsexist manner.

Place a check mark by those methods you believe are appropriate for raising children.

4. Add any other suggestions you have for raising nonsexist children. (If you read about Baby X, that article might give you some ideas.)

© *CTIR*
University of Denver

PART III

ROLES AROUND THE WORLD

© CTIR
University of Denver

Title: CULTURE SHOCK

Introduction: Americans often believe that their way of life is superior to all others. There is a tendency to see improvement in the world in terms of American ideals and solutions, with little regard for the cultural values of others. Realistic experiences in those "other cultures" may produce culture shock, but can lead to a new set of values.

On the other hand, any people who enter a culture which is extremely different from their own may suffer from culture shock. This activity is intended to increase awareness of cultural differences, encourage the development of flexible attitudes, as well as introduce the student to roles around the world.

Objectives:

To use library resources to find information about another culture

To define and discuss culture shock

To develop an empathetic viewpoint regarding other cultures and other values

Grade Level: 6-12

Time: Two - three class periods and homework

Materials: Handout #29, "Culture Shock on Return to America"
Handout #30, "Female Foreign Students in U.S. Face a Cultural Shock on Return"
Handout #31, "Roles of Women in Saudi Arabia Provide Contrasts"
Handout #32, "Photographer Stays with Masai Tribe"

Procedure:

1. Distribute Handout #29 to half of the class and Handout #30 to the rest. Ask students to read, then have one or two students from each group summarize the readings for the other group.

2. On the basis of the readings, have students suggest definitions for "culture shock." Refine the suggestions until there is general consensus and write that definition on the board. What is "reverse culture shock?"

3. Discuss the readings, having students give examples from the articles which fit their definition.

© CTIR
University of Denver

What problems do people often have when going from one culture to another?

What special problems do some women have?

What suggestions are made in the articles for Americans who wish to be more tolerant, and help other societies? What can ordinary citizens do? What can the U.S. government do?

(11th and 12th grades only) What can U.S. universities do to help students from other cultures adjust to this society and readjust to their own country when they return? (Incorporate a global perspective into all educational programs, institute special anthropology courses for this problem, utilize exchange instructors from other countries, encourage innovative ways of dealing with cultural differences, etc.)

Explain that one very important thing which individuals can do to help is to become informed about other cultures and to develop respect for other's values.

4. Distributes Handouts #31 and #32 and read aloud together so students will understand the type of articles they are to select while doing their library work.

5. Discuss these readings and then use similar questions to talk about the students' findings after their library work.

   Was culture shock a factor in the readings?

   How is the culture similar to yours? Different from yours?

   Are there some qualities or practices in their society which you think are better than your surroundings?

   Are there some beliefs or customs which you would <u>not</u> like in your society?

   Describe how you would feel if these beliefs or customs were forced upon you.

   How do you think people in the other culture feel when change is forced upon them?

   Is there a better way to bring about change than by using force? List specifics.

   What aspect of their society would you like to see changed? Do the people in that society agree with you? How should that change be brought about?

6. Assign each student to find an article in the library on at least one of the following:

© CTIR
University of Denver

--an American's experiences in another country
--the experiences of a person from another country in the U.S.
--a detailed account of life in another culture

7. After students have completed their library research, have them write a short summary of their selection, including bibliographical information for the source.

   Have the class discuss the materials using the same questions as in step 5.

© *CTIR*
University of Denver

Title: "EQUAL RIGHTS IN THE CRADLE"

Introduction: Although rights for women are included in the Indian Constitution, the task of extending meaningful equality for women to India's 600,000 villages is proving slow. Inequality begins at birth. Too many families want at least two sons, and for them daughters are just extra mouths to fee. A study in Punjab, one of India's best-fed states, showed that ten times as many female infants as male infants died of nutritional morasmus.

This is true not only in India but in many parts of the world where ignorance is reponsible for perpetuating prejudices against females. Beliefs and attitudes take decades and centuries to develop but hopefully it will not take long to change some of the more harmful ones. Hopefully, one day in the not-too-distant future, equal rights will start in the cradle for all.

Objectives:

To articulate the tragic effects of early sex discrimination

To hypothesize reasons for sex discrimination beginning at such an early age in India

Grade Level: 6-12

Time: One class period

Materials: Handout #33, "Two Infants"
Handout #34, "U.N. Declaration of the Rights of the Child"

Procedure:

1. Distribute Handout #33. After students have looked at the picture, have them individually write the answers to the questions on the handout.

2. Have students share their responses in a class discussion. Spend some time probing student answers to questions 5 and 6. Students should realize that the infant on the right looks healthier, even though he is crying, than the one on the left. Reveal to the students that the infant on the right is a boy and the one on the left, a girl. Have students point out the differences in the appearance of the two infants. What do

---

Adapted from "Third World Woman," UNICEF News, July 1973.

© CTIR
University of Denver

they think accounts for these differnces in appearance? Hypothesize reasons for the male infant appearing healthier than the female. Reveal that the two infants are twins. The mother is holding the girl, the older brother is holding the boy.

3. Reveal the rest of the story about the family. The babies in this picture are 2-year-old twins, both raised at home. The picture was taken in the nutritional rehabilitation center at Campbell Hospital, Jammalamadugu, in southern India. The difference in their condition is entirely due to the fact that the boy was nursed first and fed first, his sister getting what was left over. Notice that the mother who holds the little girl in her lap and the twins' big brother, who holds the boy in his lap, are lavishing their attention on the crying boy, while the apathetic little girl is scarcely noticed.

   Do you think this kind of "girls last in line" behavior will continue throughout the little girl's life?

   Do you think the little girl will go on to school? Will she do well in school?

   What will be her chances of a successful career?

   If you could, how would you go about educating this mother (and many others like her) in India?

   How would you go about changing the situation that produced this picture?

   How can/should Americans help while still showing respect for the Indian culture?

4. Distribute Handout #34 and discuss the declaration as it applies to this case.

5. Culminate the activity by emphasizing that changes take time and that discrimination does begin in the cradle.

Follow-up:

Have the students do individual reasearch and find out what United Nations agencies or programs are involved in women's or children's rights. What progress is being made?

© CTIR
University of Denver

Title: MAKING GRAPHS

Introduction: Differences exist between the ways women live in the developing and developed areas. These differences perhaps become most apparent when we express them graphically.

Objectives:

To demonstrate ability to show the relationship of ideas through developing a graph

To discuss the differences between the life styles of women in developing countries and those in their community

Grade Level: 6-10

Time: One class period

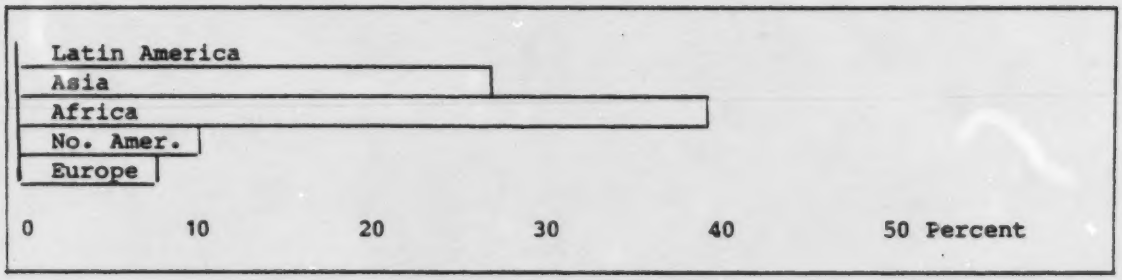
Materials: Graph paper
Handout #35, "Making Graphs"

Procedure:

1. Distribute Handout #35 and direct students to put statistical information found on the handout on to a bar graph. Graph paper should be used for this project. Encourage students to use colors on their graphs.

   Students' graph #1 should look something like this:

   Percentage of women between the ages of 15 and 19 who are married, divorced, or widowed.



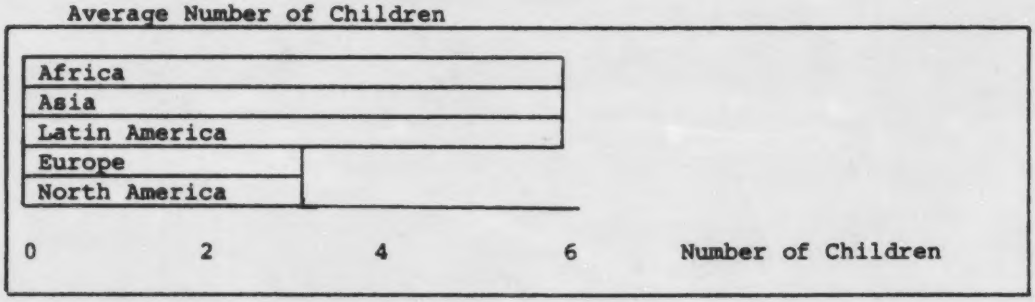
© *CTIR*
University of Denver

2. Discuss the following questions:

What would be the chances of someone your age being married, divorced, or widowed in you lived in Africa? In Latin America? In Europe?

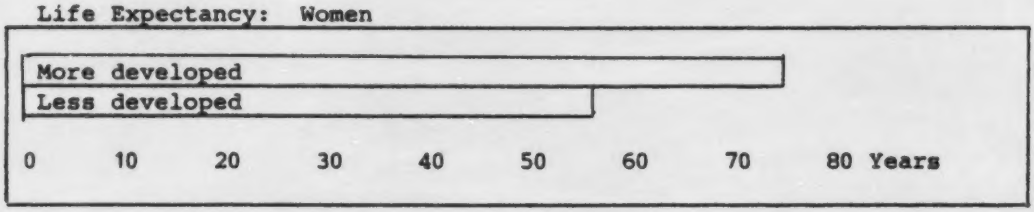
Explain "less developed area" and hypothesize why more females in less developed areas marry at younger ages.

Graph #2 sample:



Hypothesize some reasons why women in underdeveloped countries have more children.

Graph #3 sample



Hypothesize the reasons why women in developed countries can expect to live longer.

What connections might there be among the statistics on the three charts?

What changes in environment or society could bring about changes in the statistics?

© CTIR
University of Denver

Title: TIME BUDGET

Introduction: A comparison of the way people spend their time may reveal more about their lives than a study of the way they spend their money. Not every kind of human activity is reflected in income or expenditure, but everyone has exactly twenty-four hours a day at his or her disposal and how he or she uses it can be measured.

Objective:

To compare the roles of individuals through the use of a time budget

Grade Level: 6-10

Time: One - two class periods

Materials: Handout #36, "Time Budgets"
Handout #37, "Worksheet for Time Budgets"

Procedure:

1. Discuss with students the purpose for time budgets and the use of the twenty-four hour clock before beginning.
2. Distibute Handouts #36 and #37 and ask students to complete the worksheet.
3. Discussion should center on the worksheet questions.

Follow-up:

1. Draw a similar time budget for your own typical day. Draw a time budget for your own typical day ten years from now.
2. Interview a male adult who has children. Draw a time budget for him.
3. Debrief students by asking the following questions:

   How are your examples similar to the time budgets for the African woman? The European example? How are they different?

   What do your examples tell you about the values in your family? Your community?

   Share your findings and conclusions with the class.

© *CTIR*
University of Denver

Title: GLOBAL LITERACY

Introduction: In 1960, 58 percent of illiterates were women; by 1970 the figure had risen to 60 percent. Although the world-wide rate of illiteracy may well decline in the 1980s, because of the expected increase in population, the actual number of illiterates will increase.

Literacy rates vary from continent to continent, from country to country, and according to whether one is male or female. Statistics in this activity will not necessarily reflect known increases in the literacy rate in some countries because of the lack of consistent reporting procedures. By looking at the overall rates of literacy for the various continents and the differences between male and female illiteracy on those continents, we can speculate about the values and traditions of the people in those areas.

Objectives:

To interpret statistical data, specifically literacy rates around the world

To develop hypotheses about literacy differences in various areas of the world and between men and women

Grade Level: 9-12

Time: One class period

Materials: Handout #38, "Educate a Man . . . Educate a Woman"
Handout #39, "Equality, Peace, Development"

Procedure:

1. Have one student look up the definitions of literacy and illiteracy and share them with the rest of the class.

2. Distribute Handout #38 and have students study the bar graph.

3. Ask the following questions, making sure the students understand the graph:

   In what area of the world is illiteracy highest for women? For men?

   In what area of the world is illiteracy lowest for women? For men?

   In which area of the world do you find the greatest difference in illiteracy between men and women?

© CTIR
University of Denver

Is there any area in the world where illiteracy rates for men and women are equal?

Have the class hypothesize the reasons for illiteracy.

Have the class hypothesize the reasons for the difference between male and female illiteracy.

What does the following phrase mean? "Educate a man and you educate one person; educate a woman and you educate a nation."

4. Explain that 1975 was the United Nation's International Women's Year, the beginning of a concentrated effort to improve the rights of women around the world. Distribute Handout #3[illegible] and have a class discussion.

Ms. Sipila speaks of "illiterate, uneducated, untrained mothers." What do they have to do with the study of population growth? With the graph(s) you just studied?

Ms. Sipila believes that any United Nations programs will fail . . . until equality of opportunities exists between men and women in the world. Why does she believe this? Do you agree? Why or why not?

What does the symbol for International Women's Year mean? What do you "see" in it?

Keeping in mind Ms. Sipila's statement as well as the graphs, again discuss the African proverb. What must happen before the proverb can become fact?

© *CTIR*
University of Denver

Title: FREE A WOMAN, FREE A NATION

Introduction: Why do people choose to have children? The answer to that question may not be the same in one nation or culture as in another. The readings and discussions of this activity will introduce students to women in three different parts of the world with three different approaches to the concept of childbearing and family life.

Objectives:

To hypothesize the reasons women have for bearing children

To hypothesize about opportunities available to women in three countries

To draw relationships between attitudes toward childbearing and opportunities available to women in three countries

Grade Level: 6-10

Time: Three - four class periods

Materials: Handout #40, "Raksha"
Handout #41, "Attitudes Toward Childbearing in India"
Handout #42, "Kawe"
Handout #43, "Attitudes Toward Childbearing in Nigeria"
Handout #44, "Mei-ling"
Handout #45, "Attitudes Toward Childbearing in the People's Republic of China"
Handout #46, "Free a Woman, Free a Nation"

Procedure:

1. Introduce the topic of childbearing. Why do people choose to have children? Poll some student responses. however, do not dewll on students' personal reasons for desiring children at this time. Another activity will deal with personal convictions regarding childbearing in greater detail. Explain to the class that they are going to look at reasons for childbearing through the eyes of three different women, each immersed in different cultures.

2. Distribute Handout #40. As students read her role, have them underline clues in the story Raksha has for bearing children. The questions at the end of the role can be answered at the teacher's discretion.

© *CTIR*
University of Denver

3. In groups of four or five, have students generate a list of hypotheses about the reasons Raksha has for bearing children. Caution students about generalizing experiences of one individual to an entire nation. However, ask students to try to put themselves in Raksha's shoes and look at the issue of childbearing through her eyes.

4. After the groups have reached consensus about Raksha's reasons for having children, put the class's responses on the board.

5. Distribute Handout #41. Class discussion can focus on the similarities and differences between the groups' hypotheses and the statements on the handout.

6. Repeat the same procedure for the remaining two profiles, Handouts #42, #43, #44, and #45.

7. Once the class has discussed all three women within their respective cultures, pass out Handout #46. In groups of four or five, students should complete the top of the worksheets. Next, have groups develop hypotheses about opportunities, other than childbearing that the three women have in their respective cultures.

8. Have students complete Part III of the worksheet. Possible student responses and information are listed below:

   China: There are controls in childbearing--governmental and society. Children are not necessarily the most important aspect of life for each woman. Women are encouraged to work for betterment of the state. Status and role are not dependent on bearing of children. When women are encouraged to participate more fully in society, they become more than reproductive instruments. Women have attained legal and economic equality since 1949, and are considered vital to the welfare of the state. Although we may consider it a lack of freedom, women and the community decide on the number of children to be born during a certain year. Women can work with more assurance, knowing that their children are being cared for properly.

   India: Any status or importance a woman might have or feel is dependent on her role as a childbearer. Women have traditionally accepted their role as childbearers. It is difficult to change this perception, or change the educational status of women. God wills women to have as many children as possible. Children as economic assets--they provide future needs of parents. Education is basically for men, not women.

   Nigeria: The main occupation of women is pleasing their husbands--little if any opportunity for education. To be successful, women must have many children. Childbearing justifies the existence of women--the state does not encourage women to better themselves. Bearing male children is the primary objective in life for women. Children are needed for security, and women without children are treated as outcasts. Life is centered completely around the home and the family.

© CTIR
University of Denver

9. Compare the effectiveness of birth control in Nigeria and India with China. Hypothesize why birth control techniques have been more successful in China. With high infant mortality and the economic necessity of many children, birth control means are probably not the answer in Nigeria and India.

10. Hypothesize what conditions would promote both smaller families and equal opportunity for women in developing nations. Encourage answers regarding development and underdevelopment. As a nation industrializes, it needs fewer "hands to work the fields." Dependence on children for economic old age security is replaced by social security and pensions. Before we can expect others to limit the size of their families, there must be conditions which provide for economic security.

    A change in government policy in the early 1980s in the People's Republic of China may create other changes during the next decade. Farmers now are allowed to sell surplus crops they grow and to keep the profit. At the same time birth control techniques continue to be emphasized. In a labor intensive country such a PRC, whether or not this will have an effect on the acceptance of birth control policy remains to be seen. Economic opportunities for women in areas outside of agriculture, or improvement in and widespread use of industrialized agriculture may make the difference.

    As women are integrated into economics of developing nations and assume alternative roles, they probably will have fewer children. Our current national birth rate is the lowest in our history. Women can fulfill other roles in our society. Opportunities for women are increasing at a rapid pace. As women enter the professions, they choose to have fewer children.

© CTIR
University of Denver

Title: DON'T TELL ME ABOUT PLANNING

Introduction: One woman from a subculture in the United States tells her story, revealing yet more attitudes about childbearing.

Objectives:

To articulate reasons for desiring children

To form hypotheses regarding oportunities available to others and relate this to reasons for childbearing

Grade Level: 6-12

Time: One-half to one class period

Materials: Handout #47, "Don't Tell Me About Planning"

Procedure:

1. Distribute Handout #47. Read the introduction aloud, then ask students to read the story silently and prepare for discussion using the handout questions as guidelines.

2. Hold a class discussion.

Follow-up:

1. Try a role-reversal format. Ask one student to role play a family planning advocate urging the woman to use birth control. This person, however, may be creative, bringing into her viewpoint other ways to help the woman.

2. Ask another student to role play the woman in the reading, giving her reasons for rejecting birth control. She, too, may be creative, reacting to other suggestions, but staying within her cultural role.

3. Add a new dimension to the role play by including the woman's husband in the conversation. Have the audience comment after the role play, offering their suggestions for a more realistic or difference approach.

4. Have students write a new scenario about a teenage girl who wants to get out of her parents house, has a steady boyfriend and wants to get married and have children. In small groups students can share their stories and generate questions and discussion about the situation, paralleling the woman's experiences discussion.

© *CTIR*
University of Denver

Title: AM I A POPULATION ACTOR?

Introduction: Students' conviction toward family planning and childbearing are expressed through the use of a simple and to-the-point survey in this activity.

Objectives:

To have students decide their own reasons for choosing to have or not to have children

To view themselves as population actors, expressing a sense of efficacy regarding population growth

To aritculate similarities and differences between students own views about childbearing and the view of others

Grade Level: 9-12

Time: One - two class periods

Materials: Handout #48, "Am I a Population Actor?"

Procedure:

1. Distribute Handout #48. Students should rank order the statements according to their convictions regarding childbearing. Tabulate the responses of the class before discussion.

2. Discuss the class responses:

   What reasons/ideas about childbearing have been omitted?

   What write-in responses were made?

   What influenced your rank ordering of the ideas about childbearing? Family? Personal views? Population concerns?

3. Culminate with a comparative emphasis (if the activities were completed).

   How do your views compare with those of Raksha in India, Kawe in Nigeria, and Mei-ling in China?

   How do they compare with U.S. women?

   How are they different? How are they alike?

© *CTIR*
University of Denver

Which statements, if any, might these women rank first? Last? Add statements not on the list that might apply to these women.

Did any of these women have the choice of <u>not</u> having children?

If these women had the same opportunities as you, do you think they would rank these statements differently? Why or why not?

© CTIR
University of Denver

Title: POPULATION CONTROL: WHERE DO YOU STAND?

Introduction: A summary of population control steps is presented. The statements represent a wide variety of programs, some enlarging the freedoms of individuals and others greatly restricting individual freedoms. Students are asked to identify those steps they feel are necessary now to curb population growth.

Objectives:

To categorize alternatives related to population growth

To articulate relationships between population control programs and the amount of individual and societal freedoms

To decide if and when control steps will be necessary and how these choices can influence population growth

Grade Level: 6-12

Time: One - two class periods

Materials: Handout #49, "Cards"
Handout #50, "Population Control: Where Do You Stand?"

Procedure:

1. Begin with a discussion of population control. Is it necessary now? How do students view population growth--as a problem or crisis?

2. Introduce the following categories for steps in population control:

   Population control steps which enlarge individual freedoms and the freedom of society.

   Population control steps in which the individual gives up freedoms for the betterment of society.

   Population control steps which greatly limit individual freedom (i.e., totalitarian controls).

   Poll student responses for examples of population control steps in each category.

3. Divide the class into groups of four to five and distribute Handouts #49 and #50. Students should read the alaternatives and categorize each one into one of the three categories outlined in Handout #50. They should

© *CTIR*
University of Denver

also identify reasons for their choices and be prepared to defend why they placed each population control step in a particular category. Encourage students to develop their own cards for this activity.

4. Allow time for groups to compare their results with one another. Class results should resemble the following:

   Group I: Education programs; equality for women; social security; ability to choose sex of unborn child; abortion

   Group II: Postponement of marriage; incentives and rewards

   Group III: Penalties for large families; licenses to have children; sterilization of parents

   (NOTE: abortion can fit into any cateogry if the fetus is considered an individual.)

5. Share the above categorization with the class. Poll the students for agreement and disagreement to this categorization. Ask students to share their write-in population steps with the rest of the class.

6. Instruct groups to categorize the alternatives according to those they feel are necessary now to curb population growth and those which will be necessary in the future if present growth rates continue.

7. Ask students which alternatives they <u>themselves</u> would be willing to adopt. Have they changed their opinioins related to family size as a result of these activites? If so, in what way?

© CTIR
University of Denver

Title: HUMAN RIGHTS--FREEDOMS FOR ALL

Introduction: No matter how many other activities are selected and used for sex roles, this, or some variation of it, is a must. The bottom line for all humans must be the guarantee that human rights will be a common achievement for all peoples and all nations.

Objectives:

To read and discuss the United Nations Universal Declaration of Human Rights

To create an original piece of literature or art to express a personal feeling about human rights

Grade Level: 6-12

Time: Two - three class periods and homework

Materials: Handout #51, "The Universal Declaration of Human Rights--in Brief"
Handout #52, "The Universal Declaration of Human Rights" (full copy)
Art materials

Resources: Resource person from United Nations Speakers Bureau (optional)

Procedure:

1. If using the U.N. resource person, make advance arrangments. Ask that person to lead the discussion on the Declaration, clarifying points for the students when necessary.

2. Distribute Handout #51 or #52, depending on age of students, and read aloud together the preamble. Ask students what that statement means, encouraging them to state it in their own words.

   Explain that during the discussion of the Declaration, students will have an opportunity to ask questions about articles or parts they don't understand. Do not be concerned about taking the articles in the order they appear; it always is possible to backtrack in order to clarify a particular article. Allow a few minutes for students to read the Declaration or assign as homework.

3. Have a class discussion using the following questions:

   Which freedoms do Americans in the 1980s take for granted?

© *CTIR*
University of Denver

Are there some freedoms on the list which are not given all American citizens? If so why do you think the U.S. could sign the Declaration and yet not give these freedoms?

Which right(s) do you believe to be most important?

Are there rights which you believe have been omitted from the list and should be there?

What should be the U.S. position on human rights?

How should that position be enforced?

Should the U.S. government expect the same of other countries as it does of its own people and their practices? Explain.

What can individuals do to show their opinions about human rights?

4. In order to show their own feelings or beliefs about human rights, ask each student to create an original piece of art or literature demonstrating or illustrating that belief. Discuss together the variety of creations that could be made so there will be many ideas from which to choose or expand upon.

   Some examples: logos or posters; sketching, drawings, paintings; cartoons; stories; journalistic articles; poetry; or songs.

Follow-up:

1. Display the creations of the students.

2. If this activity is done close to U.N. Day in October, seek publicity for the student's work through local newspapers, television/radio stations, libraries, or the local U.N. office.

© CTIR
University of Denver

PART III

HANDOUTS

© *CTIR*
University of Denver

CULTURE SHOCK ON RETURN TO AMERICA

The first severe culture shock Nancy Vorkink, 38, experienced was in 1961 when her family moved to Istanbul, Turkey. Since then, Vorkink has lived in many parts of Europe and in such Third World countries as Nigeria, Algeria, Uganda, Haiti and Liberia. Each subsequent culture shock was less severe, and Vorkink can say that returning to the United States is, in itself, a bit of a shock. "It is hard for me to get used to the affluence, consumerism and the pace of life here now," she said.

Vorkink, a Peace Corps volunteer, just returned from six months in Algeria. She has traveled extensively since her trip to Turkey and wants to share her experiences. We are a global village, Vorkink said, and are no longer isolated from the problems that other countries, especially developing countries, are facing.

"By our standards," Vorkink said, "women in Third World countries are oppressed, but that word is overused. We must be careful not to export our own feminism to them. We get a little superior here in the United States, thinking that our ideas and values are so much better.

"Each society is different in some way with a different social structure and religion, so we must look at the women within that perspective. Women in Third World countries play a significant role that helps keep their society together," she said.

Vorkink feels that there is a greater need to understand women within the framework of their culture and religion so that their needs can be met. Such organizations as the United Nations, World Bank and the U.S Agency for International Development, have been attempting to help the people in developing countries, but Vorkink said the technologies are not always appropriate.

"Some of the large development schemes do ignore the needs of the local people, which includes the women," she said. "The people need help with appropriate technologies." But first, we need to become aware of and try to understand their culture. One custom is the extended family. While Vorkink was in Liberia, she saw many such families. The extended family is necessary because of the need for a labor force to work in the fields, and for religious purposes to produce many "boy-children."

In the village of Popolahun, Vorkink said, the paramount chief (chief of chiefs) had more than 44 wives. "His name was Kollie," she said. "He was the traditional political leader. About half of the children that I taught at Kolahun (the high school) were named Kollie."

Nancy Dean, Reprinted from the Rocky Mountain News, Denver.

© *CTIR*
University of Denver

There were only two female students in Vorkink's classes, one girl in 11th and another in 12th. "The boy-child is always educated before the girl-child," Vorkink explained.

"When I came to Popolahum," Vorkink said, "I had to be introduced to Chief Kollie because I was a stranger and a stranger doesn't just walk right in and settle down in a house with a family. The teaching was very rigorous because I just had a piece of chalk and a blackborad, no textbooks. The children were intrigued by Alex Haley's Roots. They all wanted Americans to come to their village so that they could be discovered."

Young girls approaching puberty in places in Africa are given a doll called Ashanti, which they wear on their backs as often as possible. The doll is a fertility doll, having magical powers to enhance the girl's reproductive abilities. If the girl is barren, then she is an outcast.

During summer session, many children of puberty age still go to the bush school. This school is held in an isolated place in the African forest and is run by women who have "supernatural powers." The woman with the supernatural powers is called a Zoe. She is comparable to a medicine lady, a traditional healer.

"Certain sacrifices take place in these bush schools," Vorkink said, "no Western person is ever told what goes on there. They do male and female circumcisions, I suspect. When the children and the Zoe come into town during that two months, the drums beat and there is a general apprehension. They have come to dance the devil ceremonies. No one goes out," she said.

"But there is a big celebration afterwards. The Zoe is a very special woman. You would never take a picture of her because she would put a spell on you, and I'm told that those spells can be fatal. You live in the culture and so you kind of believe that and so you don't take a chance. If your child never comes back from the school, you are never told why. They say it is because of the gods," she said.

When Vorkink traveled to Nigeria to work on her master's degree, she traveled overland from Lagos to Kano, south to north, by hitching, train and bus. In Kano, as well as other places in Africa, women are kept in purdah (seclusion), behind mud walls in what she described as a labyrinth, a maze. "The boys and the old women go out into public. The other women are not allowed out in public except on rare occasions. Then their whole bodies must be covered with a white gown," she said.

Women in Algeria wore the traditional white gown, some with faces completely covered and others more exposed. The difference lies in the generation gap--older women don't challenge the government decree, younger women wear jeans and a T-shirt underneath their gowns, and, given the opportunity, that white gown comes off.

© *CTIR*
University of Denver

Vorkink experienced discrimination personally on her most recent trip to Algeria. "I tried to get a cafe au lait (mint tea) in a cafe in Orah, where I was teaching," she said, "and I had to wait and wait, waiting to be waited on. I was the only woman in the cafe, and the man refused to serve me. I learned the places to go after that."

On the bus, Vorkink found that "invisible section" that was set aside for the women going to market. "There I was, one woman and 140 men," she said. The western women in Algeria found the most uncomfortable experience to be the way the Algerian men stared at them, especially if they were blondes. They learned to cover their bodies completely.

All of the African countries and even parts of Asia and Latin America are in a subsistence agricultural environment, selling what they are producing and just breaking even.

"Haiti has the worst malnutrition that I have ever seen," Vorkink said. Part of the problem for the women in Third World countries is that the men are taken care of first, then the boy-child, and then the female. Many of the women are existing on leftovers.

A typical rural farm workday for the woman is about 15 to 16 hours. "She is the one who is the food producer, the water and wood bearer and the child bearer and nurturer. The women must walk miles to collect water (which they carry on their heads) and wood. Often they have a child on their back and one in their belly," Vorkink said. "They plow the fields and cultivate with a baby on their back."

Rural women are struggling for better education and health care for themselves and their children. Vorkink hopes that the organizations such as World Bank and AID learn to listen to the needs of the Third World people.

"We need appropriate technologies," she said, "such as hand pump wells or spring water boxes, things that will make the water the women draw sanitary." The gathering of water is a social activity, so the woman should still be able to walk to collect their water. At least the water drawn from such sources is not contaminated with microorganisms. Malaria is as common as the cold there, Vorkink said.

Vorkink performed a "literacy campaign" to teach the women to read the prices of food cans. Lebanese merchants can and have taken advantage of the women, charging higher prices than marked.

"The women were glad to 'learn book' to fight against the evil Lebansese merchants," she said. "These kinds of things are what the people need."

"The women in the 'upcountry' ask us why we come from our rich country and give up all our things," Vorkink said, "We tell them, 'we come to suffer with you.' They understand that very well and they like it."

© *CTIR*
University of Denver

FEMALE FOREIGN STUDENTS IN US FACE ? CULTURAL SHOCK ON RETURN

Whenever Sheehla Mushtaq, a 22-year-old graduate student in engineering at Texas Tech university, flies home to Pakistan, she knows she must do more than change from blue jeans to the baggy cotton pants and chemise common among Pakistani women. She also must mentally change cultures. Instead of being the assertive, outgoing and independent individual she has become during her four years in the United States, she must conform to more restrictive and demure ways. And that isn't easy.

"I have noticed a communications gap with my family and friends that gets wider every time I see them," she observed. She explained that she is increasingly troubled about how she will manage when she returns home permanently next summer.

Like the increasing number of women from developing countries who come to study in the United States, Miss Mushtaq is discovering that an American education carries a price beyond mere tuition. Although deeply proud of their own cultural heritage, many of these women find they become sort of hybrids, eagerly embracing and enjoying the freedoms and opportunities afforded women in the United States, yet increasingly cognizant that being immersed in such a society is likely to lead to serious social, psychological and professional dilemmas when they go home. It is a problem they say they never fully anticipated. "I never expected to grow away to such an extent," Miss Mushtawq said.

According to the Institute of International Education in New York, there are aobut 88,000 foreign women currently studying in the United States, about three times as many as a decade ago. A majority are from developing nations.

And while reverse culture shock and re-entry are traumas already widely recognized among returning foreign male students, faculty advisers working with foreign women maintain that they carry an extra burden. Theri status as women in their own countries, explain advisers and students themselves, is often so professionally and socially limiting and proscribed by rigid traditions that many grow resentful and restive.

"Going home is such a problem that many times the women panic and look for any way out," said Sylvia S. Hiestand, director of the Slater International Center at Wellesley College. Ten percent of Wellesley undergraduates are now from abroad, compared with half that number 10 years ago. "They feel trapped because they know they will have to knuckle under to family dictates," Mirs Hiestand said. "Sometimes even marriage partners are arranged during those last few months before graduation."

Andree Brooks, The Denver Post, 7/22/82, page 2D. Reprinted by permission.

© *CTIR*
University of Denver

In a recent study of 70 of Wellesley's foreign graduates, Mrs. Hiestand found one in five eventually returned to live permanently in the United States. However, because the number of foreign women who are studying is growing, the original push by members of the National Association for Foreign Student Advisers to create programs to help all foreign students handle the return home has been broadened to examine the special difficulties of women.

One of the early initiatives was a four-day conference held at Wellesley in summer 1980. Co-sponsored by the advisers' group, the conference was attended by about 200 foreign women studying in the Boston area, as well as by professionals interested in their problems. The aim, explained Leslie Rowe, the organizer of the conference who is director of the International Office at Tufts University, was to look at specific difficulties women faced to plan programs of practical assistance.

The dilemma surrounding marriage is cited continually as one of the most complex. Miss Mushtaq, for instance, is among many who believe they may have compromised their marriage opportunities by coming to the United States. She said she had narrowed the field of potential mates to those as well educated as she, and someone who has probably also had experience living abroad.

She also fears many men who fit that profile may not be interested in her because they are traditionalists. "When it comes to marriage," she explained, "they go back to what has always been. They still look for the sort of woman who will behave in the same way as their mother did with their father." Frequently this means a young woman in her teens who will look up to the man as a superior and be content with staying at home.

Nustrat Retina, 17, an undergraduate in engineering at Wellesley from Bangladesh, said she "dreads the thought of going back," particularly because of the strictures she knows will be imposed on her. She is worried she may be pressured into marriage agaainst her wishes. She said she also is aware she cannot participate in political discussions and demonstrations for causes as she is doing in the Untied States, where she has been involved in the nuclear-freeze and women's rights movements.

"I may not even be able to find a good job in my field because I am a woman," she said. "And even if I do I will not be treated equally as a male colleague. That will upset me."

Samar Assousa, 20, a Palestinian who is studying moelcular biology at Wellesley, said she already has seen what could happen when a woman like herself tried to settle down in a conventional way in Remallah in the Israeli-occupied West Bank. "Some of my friends who lived here and who married have already divorced," she said. "They found it impossible to tolerate a subservient position after living in the U.S., they didn't want to be told all the time what they should do and what to wear. They didn't want to sit home forever. They found they wanted to go on with their careers."

© *CTIR*
University of Denver

Handout #31

ROLES OF WOMEN IN SAUDI ARABIA PROVIDE CONTRASTS

JEDDAH, Saudi Arabia — One factory in this Red Sea port makes all the candies distributed in Saudia Airlines' flights. It's staffed entirely by women, including its top executives.

But there's another image of women here.

A Saudia Lockheed Tristar comes into Jeddah's new, $5 billion airport. Among the passengers are six young women draped in black "abayas," or veils. They sit together, and a fellow passenger cannot make out their faces, but he's struck by a huge diamond on a finger of one of the women.

The incongruities between the industrial world and age-old customs such as wearing veils and female segregation are striking. They're especially noticeable in light of the Saudis' self-proclaimed push to industrialize and their xenophobic desire to limit foreign workers.

An official of the central bank, the Saudi Arabian Monetary Agency, claims "maybe 15 percent" of the 750,000 Saudis in the 2.5 million-person workforce are women. That would mean 112,500 women working as teachers, doctors and nurses and in the candy factory and in the bank's separate women's branches.

Yet beneath the abayas, pressures for change are building. There are 1.3 million students in Saudi schools, says Mahmound Safar, deputy minister of higher education, "and we build two schools a week, open a new university every four years."

Safar, who did postgraduate work at Stanford and the University of North Carolina, says, "The pressure is on us to spread higher education more and more to meet manpower demands." To do this, the kingdom pays "every student, male or female, $200 a month, 12 months a year, provides free housing, food at a nominal price and free tuition, subsidizes 75 percent of textbook costs, provides a free round-trip ticket home for vacation yearly, free transportation within the university city, free extracurricular activities and subsidized group trips to neighboring countries."

There are seven universities in Saudi Arabia. They enroll more than 40,000 students, and 15 percent of those are women — all in segregated settings, with closed-circuit TV and phone lines used to work with male teachers. "Islam does not prevent mixing, but doesn't allow it either," Safar says.

He says there's no coeducation here because "Saudi society can't be compared with any other Moslem society. Though it looks like we are exceptional and extremist, we are the rule and the others are exceptions."

He continues: "We have no confusion about the role of women, we are realistic and realize the biological setup of the female body as much as of the male. We believe the woman's main function is motherhood. If we can educate and train for this we'll have responsible mothers and can rely on future generations .... And here there is no economic justification for women working."

Yet, the push for modernizing the women's role came right from the top — from King Faisal, assassinated in 1975, and his queen, Iffat.

The queen started the first modern school for boys, in 1942, and in 1956 opened a school for orphaned girls that even the orphans at first refused to attend. In 1960 the kingdom took on the task of opening public schools for girls.

Opposition sprang up and at Buraidah some people demonstrated, claiming the school would destroy family foundations. Troops had to restore order. Faisal, then prime minister, insisted the school stay open, and a highly respected Jeddah woman was hired to direct it. In the school's first year of operation her daughter was the sole pupil.

That was only 20 years ago and offers perspective on this society's conservatism. Today there are 3,000 schools for females.

William Steif. Reprinted from the Rocky Mountain News, Denver.

© CTIR
University of Denver

Handout #32

PHOTOGRAPHER STAYS WITH MASAI TRIBE

NEW YORK -- The Masai fear the dark. And they should. Each night, they surrender their 700 miles of highlands and grassy plains in Kenya and Tanzania -- called Masailand -- to wild predators.

"It's essential, therefore, to get home before dark and branch up all the entrances of the kraal (settlement)," says Carol Beckwith, 34, New York photographer and sartist who photographed the nomadic Masai off and on between 1978 and 1980. Her photographs appear in her book, "Masai," (Abrams, $40), which she co-authored with Tepilit Ole Saitoti, a Masai student she met in Boston.

On their first trek together into Masailand, she recalls, "We met some of Saitoti's family buying beads at a cattle market and we all left together for their home. The Masai were shooting along like arrows because it was getting late. But it was pouring. I was wet and cold and the mud was so deep, I kept sinking to my ankles. I finally had to go barefoot. Then Saitoti's sister, Loiyan, offered to carry my camera bag and I was so cheered to have another woman beside me, that I was able to double my speed. We made it home just as the sun went down."

But there was also that afternoon in 1979 when the jeep she and a friend were driving on a remote dirt road got two flat tires. "The minute it got dark, we were surrounded by African buffalo," she says. "They're very dangerous and we could see their eyes glistening in the darkness. We looked at each other thinking, my God!

"Within minutes, however, two Masai warriors with spears came straight toward us walking very fast. We had never met them and they hadn't known about us. They had just sensed something was wrong from a great distance, and they insisted we spend the night in their kraal which was about a third of a mile away. It was entirely hidden. We had had no idea there was a settlement nearby."

Her knowledge of the Masai deepened when she abandoned her western tent and, at Masai invitation, entered into their way of life. She ate their yogurt and shared their communal guest beds in their huts, which are made of branches and straw and plastered with cow dung. In the mornings, she milked the cows with the women and, after the married men -- the "elders" -- took their cherished herds out to pasture, she beaded necklaces and scraped skins. At night, safe within the kraal, she sat under the moon and listened to the Masai sing, and laughed with them. She lived as they have lived for centuries and gained their trust.

"It was very difficult at first," she says. "Anyone who is not Masai is very clearly an outsider. But when I was presented to them slowly and carefully, they were very responsive."

They let her take her photographs, and the tall, elegant Masai "warriors," the unmarried youths who protect the herds from human and animal predators, soon took her as one of their own. Someone to be protected and teased and pinched at the waist. Someone, even, to be entertained.

"One morning, the warriors took me on a hippo hunt! They combed through the tall grasses with their spears poised and, at any shuffle of sound, they would stop and stiffen and get ready for the kill. But it was just fun. They weren't really out to kill hippos. They sang and told stories about the hairy ghostmen in the densest part of the forest who are so powerful, they capture buffalo barehanded," she says, laughing. "And we stopped and bathed in a clear stream and, finally, they forgot about the hippos and went searching for honey."

Twice, she witnessed the secret graduation ceremonies when warriors assume elder status and become eligible to marry and tend herds of their own. Three times, at their invitation, she tasted animal blood at warrior meat-feasting retreats. "It was uncoagulated, salty, like a thick, warm soup," she says.

Ultimately, she came to think the Masai are indeed right to feel superior to us. "They have no mental illness, no slums or urban crime, no drug problems (only the elders drink honey beer!). They emphasize honesty and wisdom and they care for their dying elders who do not die in fear and isolation as we do here."

She came, in short, to love Masailand. "It's a place filled with the secrets of man's origins," she says. "You feel you can see into infinity. In the morning, the air is so clear it stings your nose, and it's rich and fragrant because there are so many aromatic trees. The equatorial light, strong during midday, is beautiful and golden late afternoons and early mornings.

"There are yellow acacia trees," she continues, "and the earth is reddish brown because it contains ocher, the mineral the Masai decorate themselves with. These rich colors are highlighted by the intense red, white and blue glass beads the Masai wear that sparkle in the sun. And the plains are filled with spotted giraffe and striped zebra so there's a feeling of patterns and color moving through this textured environment."

But this place that speaks of man's origins is being consumed by government projects and game preserves, she says. And some day Carol Beckwith's photographs may be all that remains of it. And the people it nourished.

Ellie Grossman. Reprinted from the Rocky Mountain News, Denver.

© CTIR
University of Denver

Handout #33

TWO INFANTS

1. Where do you think this picture was taken? _____

2. Who are the four people in the picture? _____

   _____

3. How old are the two infants? _____

4. In what ways are the two infants alike? _____

   _____

   _____

5. In what ways are the two infants different? _____

   _____

   _____

6. What is the sex of each infant? Which is a boy? Which is a girl? Are they both boys? Are they both girls?

   _____

   _____

© *CTIR*
University of Denver

Handout #34

U.N. DECLARATION OF THE RIGHTS OF THE CHILD

The right to affection, love and understanding.

The right to adequate nutrition and medical care.

The right to free education.

The right to full opportunity for play and recreation.

The right to a name and nationality.

The right to special care, if handicapped.

The right to be among the first to receive relief in times of disaster.

The right to be a useful member of society and to develop individual abilities.

The right to be brought up in a spirit of peace and universal brotherhood.

The right to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

© *CTIR*
University of Denver

Handout #35

MAKING GRAPHS

Look at the following data from the United Nations and make graphs.

1. Percentage of women between the ages of 15 and 19 who are married, divorced or widowed.

More developed areas		Less developed areas	
Europe	6.7%	Africa	40.7%
North America	9.9%	Asia	27.9%
		Latin America	15.2%

2. Average number of children.

More developed areas		Less developed areas	
Europe	Between 2	Africa	between 5
North America	& 4	Asia	& 7
		Latin America	

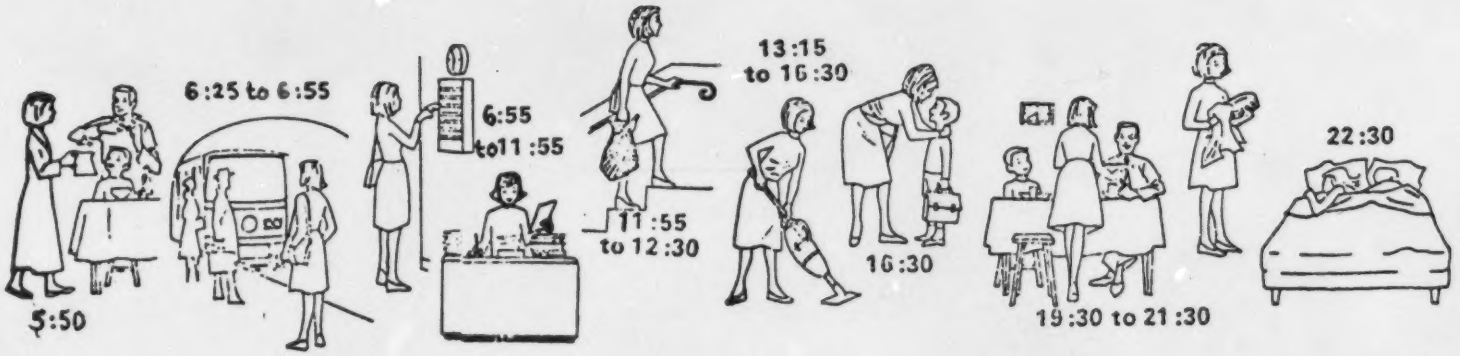
3. Life Expectancy: Women

More developed areas		Less developed areas	
Europe	74	Africa	55
North America	years	Asia	years
		Latin America	

© *CTIR*
University of Denver

TIME BUDGETS

The strip cartoons show how an African woman and a European woman spend their day, from getting up in the morning until putting their children to bed, late in the evening. A comparison of the way people spend their time (a "time budget") may reveal more about their lives than a study of the way they spend their money. Not every kind of human activity is reflected in income or expenditure, but everyone has exactly 24 hours or 1440 minutes a day at his or her disposal, and how he or she uses it can be measured. Drawing on a study published by the United Nationals Economic Commission for Africa ,"Women of Africa, today and tomorrow," 1975, cartoonist Alain Roussol has drawn these cartoons specially for the "Unesco Courier."



© CTIR University of Denver

Handout #37

WORKSHEET FOR TIME BUDGET

1. List all the roles each woman fulfills.

2. How many hours would you say the African woman actually works? How many hours does the European woman work?

3. At 4:45 what is the African woman doing? Compare this task with the European woman. (Hint: What does the European woman have to help her?)

4. From 16:00 to 19:30, what tools does the African woman use? Compare these tasks with the European example.

5. How much leisure time does the African woman have? Does the European woman have any leisure time? If so, how much?

6. What do the drawings as a whole reveal about the roles of women in Africa and Europe?

7. If these two women met, do you think they would have the same concerns? Why or why not? What concerns do you think each woman would express?

© *CTIR*
University of Denver

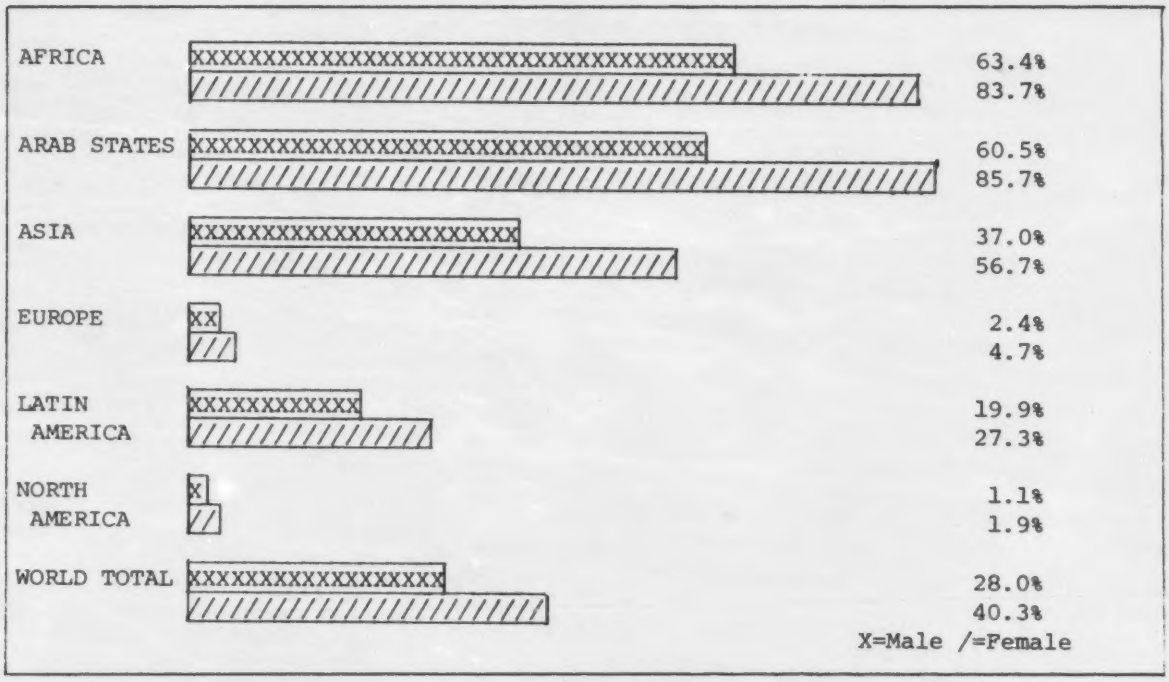
Handout #38

EDUCATE A MAN . . . EDUCATE A WOMAN

"Educate a man and you educate one person; educate a woman and you educate a nation."

African Proverb

MALE AND FEMALE ADULT ILLITERACY AROUND 1970



"Literate" refers to the ability to read and write. "Illiterate" describes those who cannot read or write.

1. In what area of the world is illiteracy highest for women? For men?
2. In what area of the world is illiteracy lowest for women? For men?
3. In which area of the world do you find the greatest differences in illiteracy between men and women?
4. Is there any area in the world where illiteracy rates for men and women are equal?
5. Hypothesize reasons for illiteracy.
6. Hypothesize the reasons for the differences between male and female illiteracy.
7. Based on this graph, what do you think the African proverb at the top of this page means?

© CTIR
University of Denver

Handout #39

EQUALITY, PEACE, DEVELOPMENT

"How can the world solve its increasing problems of economic and social development, and improve the quality of human life, when hundreds of millions of its children, the new generation of mankind, are born to illiterate, uneducated, untrained mothers who traditionally are responsible for the upbringing of children?

EQUALITY

How can the world increase its food production, when agricultural work is still, in large areas of the world, mainly the responsibility of women who are not only untrained and unequipped, but have to do this work in addition to their heavy responsibilities as mothers and homemakers?

PEACE

DEVELOPMENT

How can the world solve its population problems . . . if women do not change their reproductive behaviour?

International Women's Year will be a time to translate into action the principle of equality of men and women, clearly stated in the United Nations Charter and the Universal Declaration of Human Rights, without which no development effort is likely to succeed."

Helvi Sipilä,
Asst. Secretary General, U.N.

© CTIR
University of Denver

Handout #40

RAKSHA

My name is Raksha, and I live in a small village not far from Bombay. I think I am about 25 years old, but I am not sure. I have five children and expect my sixth soon. I will be glad when my pregnancy ends, since I have been weak and ill. The doctor feels that I should not have more children since I am not well, but in our country it is important to have a male child since that is the only way the man's family continues. My mother-in-law lives with me, and she feels that I should have as many children as God gives me. I will do as she says. After all, it is she who has power. My parents paid a dowry for me and arranged my marriage, too, and I must not disappoint them.

Some women in my country hold jobs, and a few go to school. Women work in factories, hospitals, and offices, something they never would have done 30 years ago. The female literacy rate is still only 18.9% however. Recently, many pregnant women, young and old, have been taking a test which shows birth defects and the sex of the child (amniocentesis). If the unborn child is female, many get an abortion.

Raksha is a real woman who lives near Bombay, India. Based on what you know about her, answer the following questions.

1. Why do you think Raksha can only estimate her age?

   _____

2. Why is it important for her to have children?

   _____

3. What is a dowry?

   _____

4. What does literacy mean?

   _____

5. Why do you think the literacy rate is so low for women in her country?

   _____

   _____

6. It appears that Raksha's mother-in-law has certain "powers" over her. Why do you think she would tolerate this?

   _____

   _____

© *CTIR*
University of Denver

Handout #41

ATTITUDES TOWARDS CHILDBEARING IN INDIA

1. More children can earn for the family. The father can also rest if there are more children to earn for him.

2. A son is important for the family's name. He keeps the "door" open. Many people do not stop having children until a boy comes. At least one son is necessary to keep the family name going.

3. If there is only one son, then he has the whole economic burden supporting the family and paying for all the ceremonies such as his sisters' weddings.

4. If there are only two children, a boy and a girl, and the boy dies, the mother is considered barren.

5. The advantage of having many sons is that they will have different occupations and earn more.

6. Having many sons means more fame for the family. This way one's own name remains at the top.

7. When there are five or six children, a parent can have a peaceful life in old age. Mothers can depend on their sons becasue they can rightfully claim anything from them.

8. The biggest advantage of the large family is that when all the brothers unite nobody dares bother them. They can live with power in their hands.

9. If a woman has many children, others will look up to her. When someone asks a woman if she has children, she can say proudly: "I have many children!"

10. Suppose a woman has a daughter and a son. If her son dies, then she has only one to look after her. This happens after god may take away one child . . . If a mother has five children, then at least two or three of the children will live.

Indiana University, Population Education Project, 1973.

© *CTIR*
University of Denver

Handout #42

KAWE

I am Kawe, and I live in a northern farming village of my modernizing country. We grow oil palms and farm for a living. I am now thirty-five years old. I have been married to my husband for 20 years. I am not the only wife of my husband. Even before he married me he already had two wives. I would have been the third except that he divorced the second wife for not bearing a child during the first two years of their marriage. In our society a childless woman is a person to be despised because the spirits did not find her a fitting person and did not wish to be incarnated in her. Both my husband's first wife and I are successful wives, for we have borne children, including sons. Our children can help us farm, can support us in our old age, and can bury us when we die.

My son is going to school to learn to read and write. He needs these skills to become an important pereson in our village. None of my girls go to school, nor, I think, have any girls from our village. They need to learn skills to help their husbands-to-be on their farms. Some people say that if the girls get educated they might get bad ideas and elope.

Overall I try to keep my husband happy, provide him with children, who are more precious that wealth to our people, and make him satisfied with the "bride price" he paid for me.

Kawe, like Raksha is a real woman. She lives in Nigeria. Based on what you know about her, answer the following questions.

1. Under what conditions did Kawe marry her husband?

   _____

   _____

2. Why does Kawe try to keep her husband satisfied with the "bride price" he paid for her?

   _____

3. What is a "bride price?"

   _____

4. Why are girls not encouraged to go to school?

   _____

5. What happens to women in Kawe's society who do not bear children?

   _____

© *CTIR*
University of Denver

ATTITUDES TOWARD CHILDBEARING IN NIGERIA

Generally, parents have a warm attitude towards having children in Nigeria. Whether in the rural or urban communities, Nigeria expressed positive attitudes towards having children. If African mothers love their children, African fathers adore them. The high regard in which children are held is reflected in the names usually given them. Typical names for children in Iboland include the following:

Nwakaku, meaning "the child is greather than wealth"
Nwabueze, meaning "children are priceless"
Chinyere, meaning God's gift"

The first and foremost desire of a married couple is for children; having children is regarded as the chief aim of all marriages. Childlessness, therefore, is regarded as a disease. A woman who can't have children is treated almost as an outcast and has little influence among her people. She is everywhere despised and distrusted. If she cannot have children, everyone is certain it is her fault. The ancestral spirits will not insert a soul in her womb or do not want to be reincarnated in her. Childlessness often leads to divorce or polygamy.

Only in the large cities in Nigeria do some people among high income groups believe there is a need to limit family size. As was the belief in ancient Egypt, "child making is a great and most pious thing in life for them who think aright, and to live life on earth without a child a very great misfortune and impiety; and he who hath no child is punished by the daimons after death."

Parents want children for many reasons and mothers in particular cherish the idea in spite of the ordeal of childbearing.

Reasons for having children are listed below:

1. Children are the yardstick for measuring the success of marriage.

2. Children are a source of social prestige. Parents who have many children are greatly respected, and are addressed by special titles.

3. Children prove their father's manhood and mother's womanhood and remove the stigma of barrenness. Children prevent accusations of impotence and witchcraft.

Excerpted from Ngwobia Uda, Growing Up in Nigerian Culture, University of Ibadan, Institute of Education, Occasional Publication No. 6, 1966, pp. 35-36.

© CTIR
University of Denver

4. Children are of economic value. They are valued for their help on the farm and in the home. In the olden days they would be pawned to pay off a debt.

5. Children are a great investment. They support the parents in old age and are their heirs forever. Children perpetuate the family and the family name, and ensure decent burial and fame for their parents.

6. Since one is sent into the world to be fruitful and multiply, a large family is evidence that one is loved by the gods.

7. Without children marriage would break up, and even if it continues, the couple would live unhappily.

8. When parents reach old age, their children are expected to clothe and feed them and to give them comfort. In this sense, children are a sure means of social security, pride and happiness to parents.

9. Most families have their traditional occupations and parents always wish the skills of their trades to be passed on to their children.

10. "It is better to accumulate children than to amass wealth," is a common saying among Nigerian people.

© *CTIR*
University of Denver

MEI-LING

My name is Mei-ling. Before the revolution of 1949, in my country women were treated poorly. Husbands beat wives, peasants beat children, and mothers-in-law beat ther sons' wives. Peasant women worked hard in the fields, or as servants of the wealthy; upper class women did no manual work, but concentrated instead on their families and the raising of children. Some upper class women went to universities, but the main purpose of all women was to produce male heirs to continue the husband's anem and control his property. Women were denied education and were supposed to stay at home and be subordinate, one reason for the painful practice of binding the feet of girls.

With the revolution of 1949 came many changes in the status and roles of women. In 1950 the first Marriage Law was passed in my country, by which arranged marriages were abolished and widows were given the right to remarry. Women are no longer "commodities" of sorts, but have attained full economic and legal equality. Family planning is considered a vital policy area by the government, both in economic terms, and in national planning that will determine the prosperity of the country and the way of life for future generations. Women have taken the lead in family planning programs, and have full rights in determining the size of their families. This is emanicpation of women, based on their equal rights to study, participate in political decisions, exercise their social conscience, and work to build a socialist society. Thus, the potential of women is recognized and sponsored by the government.

Women and men work together in family planning at the village and neighborhood levels. As an example, people on a particular street in a village or rural area decide together the number of children which can be reasonably added to the population for that year. They then determine from this how many will be able to have a child. Many women volunteer to wait a year before having a child. The solidarity of people working together in family planning and the persuasion efforts of local Communist Party officials have proven successful in reaching the people, as seen in the fact that the annual population growth rate has remained stable in the period 1975-79, at 1.6 rate of growth.

The key to family planning in my country is <u>persuasion</u> rather that <u>coercion</u>. Through education, women can see positive advantaages in practicing family planning. It is more advantageous, for example, to have fewer and healthier children, and thus be free to contribute to the building of the nation, than to have a very large family. To be able to "take the helm," control the destiny of the nation, is a major reason the government has emphasized family planning, and encouraged the emancipation of women.

I myself am a full-time worker. I was a medical student before marriage, and worked as a nurse before entering medical school. I did not marry until the age of 25, feeling it important to complete schooling and begin my profession. The state favors late marriage, as it has aided in reducing the population and encouraging young people to work and serve their country.

© *CTIR*
University of Denver

New marriage laws in the 1980s show a compromise between government expectations and peasants views by setting the ideal marriage ages at 21 years for women and 23 years for men.

I have 3 children, who attend school six days a week, and eat their meals in state dining halls. Children are often separated from their families for periods of time, and learn early to interact with other people. Yet, family ties remain close despite separations. My three-year-old girl lives in full-time kindergarten, but I see her on Sundays. It is good that the state cares for her, since we women need to be free to work for the revolution. I spent a year in the countryside 2 years ago giving medical care to the peasants. I did not see my family during this year; my children were proud of my service to peasants. Since 1949 the state has greatly encouraged me in my profession, as it has encouraged women in general to contriubte to the welfare of the nation.

Mei-ling is also a real woman. Her home is the People's Republic of China. Answer the following questions based on what you know about Mei-ling.

1. Why does Mei-ling believe women were treated poorly in her country before the Revolution?

   _____

   _____

2. What was the main purpose of all women in her country in the past?

   _____

3. What was one custom for girls that Mei-ling mentions?

   _____

4. Why does Mei-ling's government favor late marriage?

   _____

   _____

5. Why does Mei-ling feel it is good for her three-year old girl to be in a full-time kindergarten?

   _____

6. How did Mei-ling's children feel when she spent a year giving medical service to the peasants?

   _____

© CTIR
University of Denver

ATTITUDES TOWARDS CHILDBEARING IN THE PEOPLE'S REPUBLIC OF CHINA

1. Woman are encouraged by government planning to marry at a later age, to decrease the number of years during which they could potentially have children, but recent laws have lowered the ideal marriage ages demonstrating compromise between goverment expectations and people's views.

2. It has been the policy in China since the Revolution to develop family planning programs through persuasion rather than force. Most women do not want to have 7, 8, or 9 children, but they must have the opportunity to make a decision to limit family size themselves. Education is, therefore, very important. "One Child is Fine" posters and signs are seen throughout the country, one example of governmental persuasion techniques.

3. In China today, women make the decision as to how many children they will have. Family planning represents the demands of the many women who want to be freed of the burden of many children in order to be able to work for development of the country.

4. The policy of limiting family size is considered an important decision-making area by the government, in order to promote a better life for the Chinese poeple. Each individual should have as good a life as possible. Quality of life--rather than quantity-is important.

5. Women must be able to see positive advantages in limiting the number of children they have. Education is most important. For example if women realize it is better to have fewer and healthier children, and also have more time to study and free themselves, this is a good reason to limit the number of children they have.

6. Family planning in China is justified as a liberation of women, based on the equal rights of women to study, to participate in government decisions, to work to solve their country's problems and to work side-by-side with men in building a socialist society.

7. Women and men teach one another about family planning, going from village to village. They even decide how many children should be born on a particular street or in their village, and then determine how many women can have children that year. Many women volunter to wait a year to have a child.

Compiled by Anna Chung, Center for Teaching International Relations.

© *CTIR*
University of Denver

8. Apartments are scarce and couples often must wait for years to get their own apartment. The inability of husband and wife to live together encourages later marriages and contributes to birth control if they cannot live together for some time after marriage.

9. Most Chinese women breast-feed their babies until the age of at least a year and a half. There is no such thing as artificial baby food in China, and closeness with the child during feeding is considered important.

10. Most Chinese factories have nurseries attached to them, and the working mother is allowed half an hour off every two or three hours to feed the baby, with this considered as working time. It is very important that the baby see the mother regularly.

11. In China, people are much closer than in many other countries. Children do not feel strange when around people other than their parents. Many people feel as through the children of another are their own.

12. In China, children may live apart from their families for short periods of time while attending school. Yet, family ties remain closely-knit, and children begin at a very young age to interact with people.

© *CTIR*
University of Denver

Handout #46

FREE A WOMAN, FREE A NATION

Part I: Reasons for Childbearing

Raksha/India _____

_____

Kawe/Nigeria _____

_____

Mei-ling/China _____

_____

Part II: Hypotheses about Opportunities Available to:

Raksha/India _____

_____

Kawe/Nigeria _____

_____

Mei-ling/China _____

_____

Part III: What relationships do you see between opportunities for women and attitudes toward childbearing for:

Raksha/India: _____

_____

Kawe/Nigeria: _____

_____

Mei-ling/China: _____

_____

© *CTIR*
University of Denver

DON'T TELL ME ABOUT PLANNING

Why do people choose to have children? The reasons are many. We are often quick to criticize others, especially the poor for having larger families. A frequent criticism people make of poverty-stricken families is that the reason they have many children is so they can collect more welfare money from the government. Consider this opinion as you read the woman's story.

* * * * * * * * * * * * * * * * * * *

"They came telling us not to have children, and not to have children, and keep up, and all that. There isn't anything they don't want to do to you, or tell you to do. They tell you you're bad and worse than others, and you're lazy, and you don't know how to get along like others do.

"Then they say we should look different, and eat different--use more of the protein. I tell them about the prices, but they reply about planning--planning, planning, that's all they tell you. The worst of it is that they try to get you to plan your kids, by the year; except they mean by the ten-year plan, one every ten years. The truth is, they don't want you to have any, if they could help it.

"To me, having a baby inside me is the only time I'm really alive. I know I can make something, do something, no matter what color my skin is, and what names people call me. When the baby gets born I see him, and he's full of life, or she is; and I think to myself that it doesn't make any difference what happens later, at least now we've got a chance, or the baby does. You can see the little one grow and get larger and start doing things, and you feel there must be some hope, some chance that things will get better; because there it is, right before you, a real, live, growing baby. The children and their father feel it, too, just like I do. They feel the baby is a good sign, or at least he's some sign. If we didn't have that, what would be the difference from death? Even without children my life would still be bad--they're not going to give us what they have, the birth ocntrol people. They just want us to be a poor version of them only without our children and our faith in God and tasty fried food, or anything.

"They'll tell you we are 'neglectful', we don't take proper care of the children. But that's a lie, because we do, until we can't any longer, because the time has come for the street to claim them. I don't care what anyone says: I take the best care of my children. I scream the ten commandments at them every day, until one by one they learn them by heart--and believe me they don't forget them. (You can ask my minister if I'm not telling the truth.) It's when they leave for school, and start seeing the streets and everything, that's when there's the change; and by the time they're ten or so, it's all I can do to say anything, because I don't even

---

Excerpted from Robert Coles, Children of Crisis. N.Y.: Dell, 1967.

© CTIR
University of Denver

believe my own words, to be honest. I tell them, please be good; but I know it's no use, not when they can't get a fair break, and there are the sheriffs down South and up here the policemen, ready to kick you for so much as breathing your feelings. So I turn my eyes on the little children, and keep on praying that one of them will grow up at the right second, when the schoolteachers have time to say hello and give him the lessons he needs, and then they get rid of the building here and let us have a place you can breathe in and not get bitten all the time, and when the men can find work--because they can't have children, so they drink or get on drugs to find some happy moments, and some hope about things."

Prepare for discussion on the following questions:

1. Who do you think are "they" in this woman's story?
2. What is this woman's perception of "planning?"
3. Does she feel "they" are imposing on her rights as a human being? Why or why not? Do you agree or disagree with her? Why?
4. How does she feel when she is pregnant? Cite evidence in her story.
5. Are babies important to her? Cite evidence in her story.
6. What aspirations does she have for her children?
7. Does this woman think she neglects her children? Do others think she neglects them? Why?
8. Why do you think this woman chooses to have so many children?
9. What other opportunities are available to the woman in this story?
10. What does this woman need--or need to feel--before she will choose to limit her family size?
11. What can be done by U.S. society and government to change the circumstances of women like this? Of families like this?

© *CTIR*
University of Denver

Handout #48

AM I A POPULATION ACTOR?

Below are some ideas people consider when planning to have a family. Rank order these statements to match your own thoughts for planning a family: #1 would be your strongest reason. You may also write in your own ideas at the bottom and rank them accordingly.

_____ I want to have children and grandchildren around me when I grow old.

_____ I want children to carry on the family through future generations.

_____ A family with children is the most satisfying lifestyle. I want to watch my children grow up and enjoy them, to love them and feel that they love me.

_____ Children make a happier, more stable marriage.

_____ Having children insures survival of the human race. Our children provide the manpower which keeps our country strong.

_____ When deciding to have children, the teachings of my religion will provide an important guide and influence.

_____ Having children is the normal way of life. Everyone expects a married couple to have children. Families look forward to grandchildren and are disappointed if there are none.

_____ I will choose not to have any children. I do not feel they are necessary in order to have secure relationships or to be happy.

_____ I will choose to adopt children in order to take care of children who are already born and need someone to care for them.

_____ Even though I like children, I believe others would make a better parent that I would so I will choose not to have children.

_____ I believe a person can find many ways to be around children and therefore fulfill that need. I will choose not to have children of my own for this reason.

_____ I will choose not to have any children because of the great cost of raising them from birth to adulthood.

_____ I will choose not to have any children because I would dislike bringing a child into this world, with the way things are today.

_____ _____

_____

_____ _____

_____

© CTIR
University of Denver

Handout #49

CARDS

Directions: Cut out each alternative and place in the appropriate category on the next page. Be able to defend your choices.

EDUCATIONAL PROGRAMS Making people aware of our population growth problem might help to solve it.	ABORTIONS If safe, legal abortions were available on demand, population growth might be limited.	BIRTH CONTROL Make birth control means available to anyone who wants them. The effect will be to curb population growth.
STERILIZATION After two children one or both parents will be sterilized to halt population growth.	EQUALITY FOR WOMEN Equalizing opportunities for women will provide them with other roles to fulfill and they'll have fewer children.	POSTPONEMENT OF MARRIAGE Raise the age of consent so people would marry later in life, thus reducing the number of childbearing years.
SEVERE PENALITIES FOR LARGE FAMILIES People will be fined or heavily taxed for any children beyond the legal limit of two.	INCENTIVES AND REWARDS FOR SMALL FAMILIES A reward system will be set up for people who limit their family size. They would pay less in taxes.	CHOOSING THE SEX OF AN UNBORN CHILD People often continue to have children until they get the boy or girl they want. Families could choose the sex of their children, thereby limiting their size.
SOCIAL SECURITY IN OLD AGE If people were financially cared for in old age they wouldn't need large families and families would choose to limit their size.	LICENSES TO HAVE CHILDREN People must meet certain qualifications to get a legal license to have children.	

© CTIR
University of Denver

Handout #50

POPULATION CONTROL: WHERE DO YOU STAND?

Category I: Population control steps which enlarge individual freedoms and the freedom of our whole society.

Category II: Population control steps in chich an individual gives up freedoms for the betterment of her/his society.

Category III: Population control steps which greatly limit our freedoms.

© *CTIR*
University of Denver

Handout #51

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS . . . IN BRIEF

Now, therefore, THE GENERAL ASSEMBLY, proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms . . . .

ARTICLE 1--Right to equality.
ARTICLE 2--Freedom from discrimination.
ARTICLE 3--Right to life, liberty, personal security.
ARTICLE 4--Freedom from slavery.
ARTICLE 5--Freedom from torture, degrading treatment.
ARTICLE 6--Right to recognition as a person before the law.
ARTICLE 7--Right to equality before the law.
ARTICLE 8--Right to remedy by competent tribunal.
ARTICLE 9--Freedom from arbitrary arrest, exile.
ARTICLE 10--Right to fair public hearing.
ARTICLE 11--Right to be considered innocent until proven guilty.
ARTICLE 12--Freedom from interference with privacy, family, home, correspondence.
ARTICLE 13--Right to free movement in and out of any country.
ARTICLE 14--Right to asylum in other countries from persecution.
ARTICLE 15--Right to a nationality and freedom to change it.
ARTICLE 16--Right to marriage and family.
ARTICLE 17--Right to own property.
ARTICLE 18--Freedom of belief and religion.
ARTICLE 19--Freedom of opinion and information.
ARTICLE 20--Right of peaceful assembly and association.
ARTICLE 21--Right to participate in government, and in free elections.
ARTICLE 22--Right to social security.
ARTICLE 23--Right to desirable work and to join trade unions.
ARTICLE 24--Right to rest and leisure.
ARTICLE 25--Right to adequate living standard.
ARTICLE 26--Right to education.
ARTICLE 27--Right to participate in the cultural life of community.
ARTICLE 28--Right to social order assuring human rights.
ARTICLE 29--Community duties essential to free and full development.
ARTICLE 30--Freedom from State or personal interference in the above rights.

December 10, 1948

© *CTIR*
University of Denver

UNIVERSAL DECLARATION OF HUMAN RIGHTS

UNIVERSAL DECLARATION of HUMAN RIGHTS

On DECEMBER 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

Final Authorized Text

UNITED NATIONS

OFFICE OF PUBLIC INFORMATION

UNIVERSAL DECLARATION OF HUMAN RIGHTS

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore,

THE GENERAL ASSEMBLY

proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his hon-

© CTIR
University of Denver

our and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right

5

includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

6

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all

7

nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

8

Reprinted by U. N. OPI/15-10074-September 1973-15M

© CTIR
University of Denver